

THE  
COMMUNION  
BOOK CATECHISME  
EXPONDED,

According to Gods holy Word, and the established  
Doctrine of the Church.

Written for the furtherance of Youth  
and ignorant persons, in the understanding of  
the grounds and principles of the *Christian*  
*RELIGION.*

Wherein, besides the continued Explanation of the  
points expressed in the Catechisme, there are delivered  
sundry matters very profitable to be considered :

*Whereof some are mentioned in the Index  
afore the Worke. Ed. Reeve*

Jesus Christ said : Simon Peter, feed my Lambs, John 21.15.  
*If any neglect to heare the Church, let him bee unto thee, as an  
Heathen, Matth. 18. 17.*

*Non pertinet ad Christi premia, qui relinquit Ecclesiam Christi. Alienus est, profanus est, hostis est. Habere jam non potest Deum Patrem, qui Ecclesiam non habet Matrem. Cyprianus et Augustinus.*



L O N D O N,

Printed by M. F. for Humphrey Mosley in S. Pauls Church-  
yard at the signe of the three Kings. 1636.



(24) 2169P



T O  
**THE RIGHT RE-  
VEREND FATHER**  
in God, **ROBERT Lord**  
Bishop of *Lichfield* and  
*Coventrie.*

**H**oly Father in God, Even as  
the Shepherds of Israel (ac-  
cording to Gods comman-  
dement) humbled them-  
selves under the High Priest-  
hood, and afterwârd the El-  
ders or Priests of the inferiour order did un-  
to the Apostleship; So is it the duty of Pa-  
stours unto the Bishoprick the succession of the  
Apostleship. Which highest order in the Chri-

---

## *The Epistle Dedicatorie.*

---

stian Clergie, though in these latter dayes some have endeavoured to have abolished; yet Christ (who is true in all his promises) having said, That the gates of hell shall not prevaile against his Church, hath moved the hearts of Kings to bee nursing Fathers thereof, and Queenes to be nursing Mothers. So that by the providence of Almighty God, and the true godly zeale of our most gracious Sovereigne Lord King CHARLES, the said sacred fundamentall order in the holy Ministerie, flourisheth in the Apostolicall Church of *England*. I (though the most unworthy among the labourers in the Lords Harvest) did upon your Fatherhoods encouragement, compose a certaine body of Divinity out of the bookes of the established Liturgie: and (thanks be to God) sundry of the elder and more understanding sort of people have made good use of the same: but experience hath taught, that the youth and the ignorant persons have need to have matters more plainly divided unto them, so as they may be able to receive the same. Now some will object against me and say, Whence have you such an ability? It is there-

## The Epistle Dedicatorie.

therefore my duty for to acknowledge in all humility by whom I have profited. The first instrument which God used for to instruct me in the \* Catholicke faith, was that most greatly learned Divine Master Doctor *Overall*, the late Lord Bishop of *Norwich*. Afterward I received further light in the great Myserie of godlinesse, from that renowned and profoundly understanding Prelate in the Church, Master Doctor *Buckeridge*, the late Lord Bishop of *Elie*. And last of all, by the ghostly instructions received from your holy Fatherhood, I have not beene a little benefitted. Whereas for the use of the whole Parish of *Hayes* (whereof you were sometimes the worthy Rectour) this worke (how meane soever) is made, it hath seemed good to dedicate it unto your Lordship, who are an unfeined zealous honourer of the Divine Service-doctrine of the Church; humbly craving protection for it under the reverend wings of your judgement; which vouchsafed,

\* The Athanasian Creed in the Divine Service, faith; who ever will be saved, before all things it is necessary, that hee hold the Catholique faith. Which faith, except every one doe keepe not only and understood, without doubt he shall perish everlastingly. And the Catholique faith is, &c. In such manner also speaketh the Church in her sacred Homilies. In the Articles to be enquired of, within the Archdeaconry of Middlesex, given Anno Domini 1632. and the 32. concerning the Prisoners it is expressly prescribed, That no-

thing must be tending to Poperie, Puritanisme, or any other Sect, errors, or heresie, against true Religion, and Catholique doctrine, now publicly professed in this Church, or the government or Discipline of the Church of England, now within the Realme received and established by common authority. But though it is thus plainly and Divinely signified, what every one should onely professe; yet many are taken with such highnesse of minde, as that they rather affect vaine novelty, than the said eternall verity delivered in the fundamentall bookes of our Church.

---

## *The Epistle Dedicatorie.*

---

I shall be the more obliged (as already greatly I am for all respect undeservedly granted) in my powers and prayers ever to acknowledge my selfe yours devoted. The Lord God Almighty, which was, and is, and is to come, infinite, and incomprehensible, universally prosper your good Fatherhood unto all fullnesse of yeeres and dayes.

*Your Lordships in all  
reverence and observance,*

EDMUND REEVE.

---

---



VNTO ALL HIS  
BELOVED PARISHIO-  
NERS, AS WELL WHICH  
pertaine unto the Chappell of *Norwood*, as unto  
the Mother Church of *Hayes* in Middlesex,

EDMUND REEVE your loving Pastour

*wisbeth all growth in grace, and in the  
knowledge and obedience of  
our Lord and Saviour  
Jesus Christ.*



Beloved, whereas the care of your<sup>a</sup> soules  
is committed unto me (how unwor-  
thy soever,) it is my duty, so long as  
I am<sup>b</sup> over you in the Lord, to doe  
mine uttermost endeavour (according  
as it is prescribed in the Divine Ser-  
vice for the Ordering of Priests) <sup>c</sup> to  
\* bring you unto that agreement in faith,  
and knowledge of God, and to that ripenesse and perfectnesse of age  
in Christ, that there be no place left among you, either of error in  
Religion, or for viciousnesse in life. This is the<sup>d</sup> marke, whereat  
to ayme, and whereunto to approach neerer and neerer conti-  
nually, and the which at length in Gods good time to hope for  
to attaine in some measure in this present world, by the helpe  
of the speciall grace of his holy Spirit, the Divine wisdom  
of the Church propoundeth unto every one of us. Now that  
in this holy<sup>e</sup> race set before us, wee may not runne as uncer-  
tainly;

<sup>a</sup> Heb. 13. 17.  
Ezech. 33. 7. 8.  
9. 11 12.

<sup>b</sup> 1 Thes. 5. 12.

<sup>c</sup> 1 Pet. 1. 12.  
13. 15.  
Col. 1. 25. 26.  
27. 28. 29.

<sup>d</sup> Every Pastour  
and Curate  
should have  
this most di-  
vine delivery  
of the Church,  
in perpetuall  
remembrance.  
<sup>e</sup> Phil. 3. 13. 14.  
<sup>e</sup> Heb. 12. 1.



## The Author unto his Parishioners.

f 1 Cor. 9. 26.  
g Math. 7. 24.  
h Psal. 11. 3.  
i 1 Cor. 3. 9.  
j Hof. 10. 12.  
k In the prayer  
for Christs  
Church mili-  
tant here on  
earth.  
l So is it in the  
margin of  
1 Pet. 2. 5.  
m Eph. 2. 12.  
n Verses 19.  
20, 21. 22.

o Psal. 11. 3.  
p See of *Vox*  
*clamanis* pages  
14. 15.  
q Eph. 2. 20.  
All peopl:  
should through-  
ly learne, what  
are the founda-  
tions of the vi-  
sible Church or  
congregation  
of Iesus Christ.  
r Eisa 6. 3.  
s Pro. 1. 8.  
\* \* so in the  
*Geneva* transla-  
tion. See there  
in Pro. 6. 20.  
See hereto the  
Preface to the Reader, and the advertisement set afore the Christian Divinity.

tainely; nor in the spirituall warfare fight, as those that <sup>t</sup>beat the ayre; nor in this building worke, as those which lay not the due<sup>s</sup> foundations; nor in this<sup>h</sup> husbandry labour, as those which expect no<sup>i</sup> harvest in this present life; It is our parts seriously to consider by what meanes wee may come unto the afore-mentioned agreement in faith, and knowledge of God, and unto that ripenesse and perfectnesse of age in Christ, wherein wee may agree together in the truth of Gods holy word, and live in unity and godly love; as holy Church hath in a certaine<sup>k</sup> prayer prescribed unto us. Saint Peter saith: Yee as lively stones, <sup>l</sup>be yee built up a spirituall house, an holy Priesthood, to offer up spirituall sacrifice, acceptable to God by Iesus Christ. Saint Paul signifieth, that we should not be<sup>m</sup> without Christ, being aliens from the Common-wealth of Israel, and strangers from the covenants of Promise, having no hope, and without God in the world; but that wee should be<sup>n</sup> fellow-Citizens with the Saints, and of the household of God, built upon the foundation of the Apostles and Prophets, Iesus Christ himselte being the corner stone. In whom all the building fitly framed together, groweth unto an holy temple in the Lord. In whom wee also should be builded together for an habitation of God through the Spirit. But (saith<sup>o</sup> David) if the foundations be destroyed, what can the righteous doe? If of any house to be built, one of the p<sup>r</sup>maine foundations may not be laid, when will there be any firme setting up thereof? That the life of Christianity, the practife of Christs Gospell in all conversation, is so imperfect in some places, is there not some cause thereof? Is there not some cause of every thing which commeth to passe in this world? Christ and his word is the<sup>q</sup> chiefe corner stone in the Christian house, the principall foundation of that spirituall building. But there are more<sup>\*</sup> foundations than one in a house. Cyrus the King making a decree concerning the house of God at Jerusalem, said: Let the<sup>r</sup> foundations thereof bee strongly laid, &c. Therefore David saith, If the foundations be destroyed, &c. Wise Salomon therefore, or rather the infinitely wise God by<sup>t</sup> Solomon saith: My sonne heare the instruction of thy Father, and forsake not the law of thy Mother, her<sup>\*</sup> teaching,

## The Author unto his Parishioners.

her \* instruction, as translations reader. The Geneva note upon the word *Mother's teaching*, is, *That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word.* And so godly<sup>a</sup> Antiquitie hath expounded the place. Solomon also afterward sheweth a reason, why wee should not forsake the law, doctrine, teaching or instruction of the Church, because it is a<sup>w</sup> light unto us. Hee saith, The Fathers commandment is a<sup>\*</sup> lampe unto us, and the<sup>\*</sup> Mothers doctrine and discipline is a light unto us. And therefore God saith unto us, *That wee should binde them continually upon our hearts, and tye them about our neckes: because when we goe, they will lead us; when wee sleepe, they will keepe us; and when wee awake, they will talke with us.* Are wee not then (good people) all bound in conscience for to learne, beleewe & obey, whatsoever is contained in the *Communion booke*<sup>2</sup>, *Homilies Booke*, and *Constitutions or Canons booke*, \* all which are appointed to be read unto every congregation of the Kingdome every yeere? Should wee not take notice of what the Church our Mother delivereth unto us out of the said fundamentall bookes of hers? They are counted gracelesse children, which will not heare their naturall Mother speake, which will scorne or set light of their grave naturall mothers teaching and prescribing unto them: and may those people be justly reputed gracious Christians, which despise, or nothing, or very little regard the Divine Service doctrine of their Spirituall mother? Saint<sup>a</sup> Peter and Saint<sup>b</sup> Iude have fore-told, that in the last dayes there would be scoffers, walking after their owne ungodly lusts. When we therefore heare the proud<sup>\*</sup> Pharisees,

z Namely on Pro. 1. 8. And yet monstrous is the neglect of very many toward the Church doctrine, who would seeme to have a zeale unto Religion.  
 u See Chap. 24. of the Christian Divinity.  
 w Pro. 6. 23.  
 x Compare ver. 20. with 23.

\* Yet many are so wedded to their imagination, as that they will not heare any sentence thereof.  
 y Verses 21. 22.  
 z The booke of Homilies is the Theologic or Divinity, set forth by the supreme divine wisdom of the Apostolicall Church of

England; and therefore it is a fundamentall worke of our Church, which all people are to hearken unto perpetually. \* Though it be not required, that unto every congregation all the Homilies be read once a yeere, yet it is the will of the Church, that they should be for the most part as occasion requireth, read; and that all people should be acquainted with their doctrine. It is a shame even to mention in what contempt many have the Homilies, the most sacred Sermons of the Church. a 2 Pet. 3. 3. b Iude 18. \* There are but in generall three kinds of people in Christendome, *true Christians*, *Pharisees*, and *Libertines*. The *true Christian* hath a respect unto all Christs commandments. Psal. 119. 6. Math. 23. 20. Ioh. 15. 14. The *Pharisee* hath not a respect unto the weightier matters of the law. Math. 23. 23. Luk. 11. 42. The *Libertine* mindeth no more of the commandments of God and of the Church, but which by the law of the Land he is constrained to consider, and often times he neglecteth them also.

C

and

## The Author unto his Parishioners.

and the licentious Libertines of these times, scoffe at sentences in the afore-mentioned fundamentall bookes of the Apostollicall Church of England, or at all the said bookes, or at any of them; and when wee heare the malignant Pharisees scoffe at the fundamentall most sacred Order in the Christian Clergie, let us not mervaile: for they dared to scoffe at Jesus Christ the eternall God, as Saint *Luke* recordeth. Let us nothing admire, though the said spirits of arrogancie and disobedience doe charge with errour the Communion booke, Homilies booke, &c. and though they doe so unreverently speake of the Fathers, and other Ministers of the Church, as is not here meet to be mentioned; Saint *Luke* writeth, that the like spirits did accuse Saint *Paul* of walking in a way of<sup>d</sup> heresie. Moreover, beloved Parishioners, as you are to suffer exhortation out of all the Church her bookes set forth by publique authority, and to become edified in faith and life by all the holy doctrine signified in them, and to account them a \* foundation whereon to be built up together, according whereunto your mindes and conversations are to be framed and conformed; so also are you to understand, that the living Ministerie is a foundation, whereon yee are so to ground your selves as Gods word hath signified. Saint *Paul* saith, The Church of the living God is the pillar and ground (or<sup>e</sup> stay) of the trueth. *Ezra* (or *Esdra*s) that great Priest of God, is said to be the foundation of the going up from Babylon unto Jerusalem, according to the good hand of his God upon him. For (saith the Scripture there) *Ezra* had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach in Israel, statutes and judgements. It is said in the Epistle unto the Hebrewes, That *Abraham* looked for a Citie which hath<sup>b</sup> foundations, whose builder and maker is God. And saith Saint *John*, That the holy Citie new Jerusalem, which commeth<sup>i</sup> downe from God out of heaven, and is a tabernacle of God with men, in the wall thereof hath twelve foundations, and in them the names of the twelve Apostles of the Lambe. Whether this holy Citie be not the beloved Citie spoken of in the Chapter next afore, where it is said, That Satan being looed out of prison, would gather *Gog* and *Magog*<sup>k</sup> against it, &c. Let those judge, whom

God

c Luk. 16. 14.

d Acts 23. 14.

\* For so *Solomon* in Pro. 1. 8. & 6. 20. 21. 22. 23. signifieth, as also Christ himselfe in Mat. 18. 17. &c. # 1 Tim. 3. 15. f *Ezra* 7. 9. in the margin.

g Verse 10.

b Heb. 11. 10.

i Rev. 3. 12. and 21. 2. 3. 10. 14. See *Ista*. 33. 20. 21. 24. and 65. 18. &c.

k Rev. 20. 9.

## The Author unto his Parishioners.

God hath enabled and appointed to \* determine on such sacred matters. But the said spirituall Citie of God, with description whereof the holy Apostle ended his writing, hath in the spirituall wall thereof twelve foundations, and in them the names of the twelve Apostles of the Lambe. Whereby we are given to understand, that the Apostolical order in the Christian Ministerie, is also a certaine foundation in divers respects, the which it concerneth you to know, and whereof to make use in the due<sup>1</sup> obedience of the same. It is come to that passe among many, as to have no consideration at all on that most holy Order of the Clergie<sup>m</sup> constituted by Jesus Christ: and hence it is that so much atheisme, heathenishnesse, and barbarousnesse is in some people. It is written in the book of Chronicles: *"Beleeve in the Lord your God, so shall yee be established; beleeve in his Prophets, so shall yee prosper.* And it is recorded concerning the people of Israel, *That they beleeved in the Lord, and in his servants<sup>n</sup> Moses.* For though the word in be not expressed in our English translation, yet it is in the Hebrew text, and so<sup>r</sup> observed in some translations. So that from the said texts, and from what else is delivered in sundry places of this worke, it will appeare unto you, that yee are to have a beleeve in the chiefe \* Ministers of the Church, whereof you professe your selves to be members, and unto such a faith yee are to traine up your children and your servants, if yee have a desire to be such Christians as you ought to be. And concerning everie Pastour and Curate it is to be knowne, that it is their parts and duties not onely to put people in remembrance, what are the expresse words of holy Scripture; but also to make known unto them more and more (as Solomon saith) the *Mother doctrine and law*, the interpretations and applications of the sacred texts by the Church in her \* fundamentall bookes, and all other her holy deliveries: and in no wise to expound any place of Scripture, so as it may make against the harmony of the Church doctrine, but according to the analogie or proportion of the same. And whereas there are that say of the Divine Service Divinity, that it is old doctrine delivered when the light of shop of the Cretians, that an Elder or a *Prick must hold fast the faithfull word,* taught. Tit. 1.9. So 2 Tim. 1.13. and 2.2.

\* See the last page of Fox Clamantius.

2 Heb. 13. 17.  
Rom. 13. 1.  
m 1 Cor. 12. 28  
Eph. 4. 11. 12.  
n 2 Chr. 20. 20.  
Ila 7. 9.  
o Exod. 14. 31.  
p See Buxtorfina  
Heb. Gram. lib. 2  
cap. 11. and  
pag. 452.  
See of Fox  
Clamantius p. 15.  
\* Thus Amatus  
Polanus  
hath even also  
taught, saying,  
in lib. 9. cap. 6. of  
his Synagma:  
Meton, mice ob-  
iectum fidei,  
quatenus illa est  
assensus, dicun-  
tur ministri ver-  
bi Dei, qui ra-  
tionem ver-  
bum fidei: ut,  
firmè credite  
prophetis eius.  
2 Chro. 20. 20.  
Joh. 5. 46. Exo.  
14. 31.  
q See Chap. 24.  
and 35.  
\* It is to be re-  
membered that  
Saint Paul sig-  
nifieth unto  
Titus then Bi-  
as hee hath wrote

## The Author unto his Parishioners.

\* The wisdom  
which is from  
above, is with-  
out partiality.  
James 3. 17.

† Acts 17. 11.  
Ioh. 5. 39.

‡ Luk. 11. 35. 36

Mach. 6. 23.

§ Such account  
the calling on  
people to be-  
leeve and live  
according to  
the Divine Ser-  
vice doctrine,  
for to be as it  
were attending  
unto another  
Religion; And  
they have new  
names for the  
Ministers  
which faith-  
fully teach this  
orthodoxe  
Divinity.

¶ See the Re-  
lation of the  
Confession he  
made on his  
death-bed, set  
in the first  
tome of his  
workes afore  
the Alphe-  
ricall table  
thereunto.

Yet in some  
volumes it is  
left out.

⁂ 1 Thes. 5. 21.

the Gospel was not so great as now it is, and that in latter times by sundry zealous Ministers matters have been handled and expressed more refinedly (their meaning is, more truly:) know yee, good people, that if yee like the *Bereans* will without \* partiality † search the universall Scriptures, and seriously examine whether doctrine agreeth with the Bibles teaching, the old doctrine delivered throughout the Divine Service bookes, or the new contrary doctrine which is to be seene in some late Ministers bookes, and withall look to the ‡ light set by God in your consciences, and in the conscience of universall mankind (for Christ hath charged, that wee all should take heed that that light which is in us, be not darkness: for if that be darkness, how great is the darkness in our understandings?) Yee shal by Gods grace plainly see, that all new doctrine contrary to the old doctrine of the divine Service of the Church, is utter untruth, vanity, unprofitable, unwholsome, hurtful to minde and life; yea, & that which hath beene cause of a very great part of the luke-warmnesse in Religion, which is in some; and of the licentiousnesse of life, which is in many others. But this no light-minded ones can comprehend, but those which seriously meditate upon finding out the causes of evill effects, to the intent for to hate all the causes of evill, as well as the effects and acts which are evill. Be it also knowne, that here is not condemned every writer, in whose workes are scene some doctrines contrary to the doctrine of the divine Service: for some which in the generall unfeinedly desired, that such a minde and such a life, as was in Christ Jesus, might have the preheminance in all mankind, departed this life afore they had throughly examined every point now controverted in the world. As for example, it was given unto the zealous, learned and godly Pastour, Master *Samuel Hieron*, for to see on his death bed some mistakes in the course of his writings, which in his health he duly considered not. Wherefore, beloved in the Lord, if yee heere or read any thing contrary to that which yee have heard from some particular Ministers, or read in some particular bookes, yee shall doe well not rashly to condemne it; but your duty is to doe as God commandeth, namely, "To try all things, and to keepe that which is good. Whatsoever doctrine tendeth

## The Author unto his Parishioners:

to move us for to be <sup>a</sup> humble as little children, and like them to be without maliciouſneſſe; but in understanding to be perfect, or of ripe age in Jeſus Chriſt, it cannot be but that it is from the holy Spirit of Almighty God; for ſo the holy Ghoſt by Saint *Paul* hath <sup>z</sup> commanded us all to ſtrive for to be. Yee are to remember continually what Saint *John* ſaith: <sup>a</sup> Beloved, beleeve not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe Prophets are gone out into the world. Therefore the Lord ſaith by *Iſaiah*, <sup>b</sup> *To the law, and to the teſtimonie: if they ſpeake not according to this word, it is becauſe there is no light in them.* So likewiſe it may be with a ſafe conſcience before God affirmed, if any one <sup>\*</sup> ſpeake not according to the Communion booke doctrine of the Church of England, but preach or teach contrary unto the ſame, it is becauſe there is no <sup>c</sup> light of Gods holy ſpirit within him. And whereas ſo long as I am your watchman, it is my bounden duty to ſpeake unto you Gods words, and the words of his holy Church, <sup>d</sup> whether yee will heare, or whether yee will forbear, as the Lord commanded his Miniſter *Ezechiel*, and to warne ſuch as hold any error in Religion for to depart from the ſame, and ſuch as have any viciouſneſſe in their life, for to forſake it all; becauſe I ſo doing have delivered mine owne ſoule, and the <sup>e</sup> bloud of every unrepentant one will be upon his owne head, I have for the further diſcharge of mine owne conſcience, and for the more edification of every one of you in the Catholique and Apoſtolike faith, and in the true Chriſtian life, manners, and converſation, <sup>f</sup> explained the moſt ſacred Catechiſme of the Church, namely that which is in the booke of Common prayer, wherein all the chiefe principles of the true Chriſtian Religion are comprized, and in moſt divine manner for every capacity expreſſed. When the faithfull Miniſters of Jeſus Chriſt taught Chriſtiani ty unto people, they firſt taught them the word of the <sup>g</sup> beginning of Chriſt, as Saint *Paul* ſignifieth; They firſt <sup>h</sup> laid the foundation of repentance from dead works, and of faith towards God, and of the doctrine of Baptiſmes, and of laying on of hands, and of reſurrection of the dead, and of eternall judgement. And when people were well exerciſed in the underſtanding, and praſtiſing of theſe

<sup>z</sup> Math. 18. 3. 4.  
Pſal. 13. 1. 2.  
<sup>y</sup> 1 Pet. 2. 1. 2.  
James 1. 21.  
<sup>z</sup> 1 Cor. 14. 20.  
as it is in the  
margin.

<sup>a</sup> 1 Ioh. 4. 1.  
<sup>b</sup> Iſa. 8. 20.

<sup>\*</sup> There are  
that could wil-  
lingly conſi-  
cend unto it,  
but having a  
long time pro-  
feſſed with  
ſome difference  
from it, they  
are more ten-  
der over their  
owne honour  
among men,  
then of Gods  
glory. ſee of  
ſuch in Ioha 12  
42. 43. & 5. 44.  
<sup>c</sup> Math. 18. 17.  
<sup>d</sup> Ezech. 2. 3. 4.  
<sup>e</sup> 6. 7. 8.  
<sup>f</sup> Ezech. 33. 7.  
8. 9.

<sup>f</sup> See Acts 8. 30.  
Neh. 8. 8.  
1 Cor. 14. 20.  
15.

<sup>g</sup> Heb. 5. 12. 13.  
1 Cor. 3. 2.  
<sup>h</sup> Heb. 6. 1.



## The Author unto his Parishioners.

six fundamentall matters in the great myserie of godlinesse, then were they led on unto perfection, as the Holy Ghost expressly delivereth. Then were they taught the high points about the Priesthood of Melchisedech. But as the Apostle saith speaking thereof, *Of whom we have many things to say, and hard to be uttered, seeing<sup>i</sup> yee are dull of hearing, the like may be said of too too many among us, yea and also the words immediately following, viz.<sup>k</sup> When for the time yee ought to be teachers, yee have need that one teach you againe, which be the first principles of the Oracles of God, and are become such as have need of milke, and not of strong meat.* Such meane proficientes there were among the professed members of the Church of the *Corinthians*, unto whom Saint Paul said: *I have fed you with milke, and not with meat: for hitherto yee were not able to beare it, nesther yet now are yee able. For yee are yet carnall: for where as there is among you envying, and strife, and divisions, are yee not carnall, and walke as men?* Now the benefites which every one shall reape, that will diligently and unpartially reade all in this worke contained,<sup>m</sup> for to conforme his heart, spirit and conversation, according to all the doctrine of God, and of his holy Church herein mentioned (for it is impossible for any one of a contrary affection,<sup>n</sup> to understand aright any of the Christian mysteries, how learned soever hee be in languages, arts, or any other humane literature, as it is most plainly declared in the end of this worke) the benefites which every truly religious one may make, are; first, to understand more and more the Divine Service Catechisme, the true grounds of Christs Religion. Secondly, it will be an<sup>o</sup> introduction, how the better to understand & to profit by reading the rest of the Common prayer, the Homilies, and other fundamentall bookes of the Church. Thirdly, hee will in reading the holy Scriptures perceive more and more the meaning of such sayings as doe containe in them the P word of the beginning of Christ. Fourthly, whereas also there are in this worke some of the highest points in Divinity expounded, every one that desireth to be led on unto Evangelicall perfection of minde and conversation, shall by Gods helpe finde herein such a light and direction thereunto, as whereby he in reading the harder places

i Heb. 5. 11.

k Heb. 5. 12.

l 1 Cor. 3. 2. 3.

m Psal. 103. 18.

n Math. 13. 11.

Dan 12. 10.

Psal. 119. 9. 12.

13. 14.

See Vox Clamantis.

o Luk. 11. 52.

p So the Apostle calleth the principles or grounds of Gods word. Heb. 6. 1. as it is in the margin.

---

*The Author unto his Parishioners.*

---

of the booke of God, shall be able to perceive out of many of them more and more unto his edification and great consolation. Fifthly, youth and other ignorant persons (if they will take so much paines as to read or heare read all this worke) they will hereby understand the meaning more and more of the Catechisme, which they learne by heart, and also of the Divine Service which they heare in the Church; and become the more able to \* understand Sermons, which many now a- dayes heare, and yet scarce apprehend any thing delivered in them. Sixtly, the most sacred doctrine of the Divine Service of the Church will become more honoured, more attended unto, more meditated on, more beleevd and obeyed. Seventhly and lastly, the doctrine of our spirituall mother being thus duly respected, the word of our heavenly Father will be the more † observed, his most holy name the more hallowed, Our Kings most excellent Majesties lawes ecclesiasticall and temporall better kept, and unity, peace, and concord among all more encreased, and the ‡ peace of God which passeth all understanding, will come more and more into our consciences, and all other blessings both bodily and ghostly will be multiplied upon us, through Iesus Christ: unto whom with the Father, and the Holy Ghost, be all honour and glory now and evermore. A M E N.

\* Math. 15. 10.  
N. h. 8. 2. 3.

‡ For unlesse wee doe give our selves to learne, beleve, obey all the Church doctrine, we doe not as the Scripture describeth. Pro. 6. 20. 21. 22. 23. Math. 18. 17. Luk. 10. 16. &c. † Num. 6. 26. 27

Some of the matters declared in this worke,  
beside the continued explanation of the points  
expressed in the Catechisme.

**I**N the Authors Epistle unto his Parishioners, there is mentioned the marke, whereunto all Pastours and people are for to aime, approach, and use the due meanes for to attaine therewnto. Also that none should be dismayed, though they heare some set light of the doctrine and discipline of the Church, seeing that the Scripture hath foretold, how in the latter dayes there would be scoffers, walking after their owne lusts.

That there are two other foundations whereon people are to ground themselves in due manner, besides upon the principall foundation and chiefe corner stone **JESVS CHRIST** and his most holy word.

That peoples admitting into their minds a beliefe contrary to that, which is prescribed throughout the Divine Service of the Church, is the cause of so much lukewarmenesse in Religion, and of licentiousnesse of life, as now is in very many.

That it is a matter greatly necessary for all, which will endeavour to bee such Christians as they ought to bee, for to understand aright the doctrine of the Communion-booke-Catechisme, according as the Church throughout her Divine Service and the rest of her fundamentall Bookes hath signified the meaning of the same.

Sundry of the benefits which every one shall more and more reape, that duely readeth this Exposition of the Church-Catechisme.

How greatly profitable and necessary it is for all people to know the doctrine of the Homilies.

In the Exposition of the Catechisme :

There is delivered in generall what that is, which wee for our parts are bound to strive unfainedly for to performe more and more obediently. pages 3.4.5.6.7.

Of the necessity of Gods helping us by the assistance of his holy Spirit, for performing all our duty required by Christ, and how it concerneth us to pray diligently for the said help. p.8,9,156.

Every childe which dieth in its infancy, and is baptized, is certainly saved. p.10,2,62,63.

God calleth us al and every one in particular, for to walke in his wayes, to the intent that not any one of us should perish everlastingly.

*stingly.* p. 10, 11, 19, 20, 21.  
*The great danger wherein all are, which refuse or neglect to come unto Christ calling them.* p. 11. 9.  
*What the state of salvation is, which is begun in this life.* p. 10.  
*How needfull it is to pray for Gods grace, whereby to continue in the said estate.* p. 6, 12, 154, 155, 156.  
*What the eternall Almighty Lord God is.* p. 15.  
*What Gods will is, which is resisted by some; and what his will is, which none can resist.* p. 15, 16.  
*Why God doth not hinder mankind from committing sundry evils, which are daily done.* p. 16.  
*God is not the cause of any sin.* p. 17. 18.  
*Gods continuall care for the world.* p. 19.  
*What it is to beleieve in God the Father.* p. 19.  
*What it is to beleieve in God the Son.* p. 30.  
*What it is to beleieve in God the holy Ghost.* p. 51.  
*God is merciful unto universall mankind, & willesh not absolutely the perishing of anyone of us all.* p. 11, 17, 18, 19, 20, 21, 60, 61.  
*Wee ought not to account for untrue such sayings in the Divine Service, whose truth we cannot comprehend: but in the feare of the Lord to consider, that the holy Fathers in God doe know many things in the great mystery of godlinesse, which most people, yea and many Ministers of the inferiour Order in the Priesthood, doe not understand.* p. 20. 108.  
*The holy Fathers in God the Bishops, are to be guides in Divinity unto the whole Clergie which is of inferiour Order: and therefore all Priests are to submit unto their godly judgements in all matters pertaining unto Religion.* p. 20.  
*Every one of all mankind hath received some measure of Gods light into his heart or conscience, to the intent for to walke in the way of righteousness.* p. 19, 20, 21.  
*Who doe become drawne to Christ by God the Father.* p. 21. 22.  
*Of the Godhead or Divine nature of Jesus Christ.* p. 22. 23.  
*Why Christ in the Creed, and in the Scriptures, so often after a speciall manner is called the Lord, and our Lord.* p. 26. 27.  
*Of the reverence which is to be shewed unto the gracious presence of Jesus Christ in the holy Congregation, in every part of the*  

D  
publike

publike worship, during all the same. p. 27, 28, 29, 139, 140.

When one may be said to bee endued with the right, true, and lively faith in Iesus Christ. p. 30.

God caused not the Iewes to use his Sonne Iesus so evilly as they did, neither did GOD move Judas Iscariot to betray him. p.

34.  
The two Scriptures Acts 2. 23. and 4. 28. doe containe no such doctrine about Destinie, as some doe endeavour to prove from them. p. 35.

Of the greatnesse of Christs sufferings. p. 37, 38, 34.

CHRIST IESVS in his humane soule after his bodisly death descended into hell. p. 38, 39.

How the Gospel prescribeth unto us for to imitate Christ in his sufferings, &c. p. 40, 41, 42.

There is some measure of conquest to bee attained in this life over all our spirituall enemies, by the helpe of the Almighty power of the spirit of IESVS CHRIST. p. 43.

Of Christs iust and impartiall judging of all mankind. p. 47.

God hath absolutely reprobated none of universall mankind. p. 48.

How unprofitable and hurtfull the doctrine of absolute reprobation hath been in the world. p. 48.

In this life Christ judgeth mankind after some manner. p. 49.

Of the holy Ghosts wonderfull working alwaies in mankind. p. 50, 51.

To persevere in schisme is very perillous. p. 54.

What the repentance is which the Gospel teacheth and requireth. p. 55, 56.

CHRIST died for universall mankind. p. 60, 61.

What the holy Ghosts sanctifying of people is. p. 61, 62.

What are the Elect in generall. p. 62.

Who among infants are the elected ones. p. 62.

Who among those of perfect age are the elect. p. 63.

Or whom we may account so for to be by the judgement of charity. p. 64.

Insisting faith is not alone in man, without true repentance, hope, charity,

charity, dread, and the feare of God, at any time and season.  
p.67.

The sacred stories of Scripture containe in them everlasting doctrine concerning faith and maners. p.70.

A very memorable allegorizing of a certaine Scripture, made by the Church in her larger Catechisme. p.71:

Graven images may be made and civilly used, but may not bee worshipped. p.74.

It is most highly derogatory from the infinitenesse of God, to make any image for to be said a resemblance of God. p.74.

A Sauls sacrifice is a certaine kind of idolatry. p.74.

How it is said, that some make an idoll of preaching. p.74.75.

There are very great matters required by Christs Gospell for people to observe besides hearing of Sermons, whereof some are reckoned up. p.75, 76.

For to be a compleat minister of Iesus Christ, there is more required than an ability to preach twice on every Sunday. p.76.77.

Sundry Ministeriall properties and duties are reckoned up. p.77.78.

Who may be said to be the haters of God. p.80.

A most divine delivery of the Church in a certaine Homily, who may truly be said to love God. p.81.

The name of God, which should not be taken in vaine, signifieth sundry things. p.82, 83.

What the Church teacheth concerning an oath taken upon the booke of Christs Gospell. p.83, 84.

The most great danger of perjury. p.84, 85.

The perill of such as use to sweare vainly p.85, 86.

Holy Scriptures signifying that the seventh naturall day of every weeke is not now to be kept holy. p.87, 88.

Not the seventh day, but the 1. day of the week is our Sunday. p.89  
Sundry of the religious duties, which are by the Church prescribed to be done on the Sunday. p.89.

A perpetually memorable delivery of the Church, what the Spiritual Sabbath (or rest) is. p.90.

Every member of the Church of England ought to honour it.



*The gracelesse of many professing to bee members of it. p.111.*

*112.*

*There is a spirituall land, whereinto God now giveth his people some measure of entrance. p.112,113.*

*Gods ten Commandments are broken inwardly aswell as outwardly, and ought obediently to be kept both inwardly and outwardly. p.113,114,115,116.*

*There are everlasting lawes delivered in most Chapters of the booke of Moses, and therefore the said booke are to be diligently read and heard of all people. p.117.*

*Obeisance may lawfully be made unto Gods gracious presence in the Sanctuary, when one is entred therein for to worship: and when he goeth out from the publike worship ended or not ended. p.127,128.*

*The sincere professors of the Catholike doctrine contained in the holy Scriptures, and established by the publike authority of this Realme, are now by some reproached with new names of faction. p.123.*

*Thanksgiving unto God consisteth not in the meeke uttering of good words unto God, but is to have good works accompanying it, as opportunity serveth thereunto. p.128,129,135.*

*The great unreverence of many people in making no manner of obeisance unto Christ in the holy congregation, when as his name Jesus is mentioned in the Creed, the Gospell for the day, &c. the contempt of that holy Ordinance is signified. p.130,131,132,140,141.*

*It is no honouring of God for to ascribe utter untruth unto him: the which is noted against such which say, that God is robbed of his glory, when that is affirmed concerning him, which is the expresse doctrine of the third Collect for Good Friday. p.130.*

*The Church her just complaint of the neglect of many among the richer sort, in yielding due obedience unto her discipline. p.131,132.*

*Every house of God is to be revered, by reason of Gods gracious presence therein perpetually. p.132,134.*

*Pro.*

*Prostration ought to be made towards the Table of the Lord, unto God there, when as we are entred into an holy Temple unto the publike worship, or to pray privately. p. 132, 133, 134.*

*Gods board is ever to be duly reverenced, and towards it unto God (who is there perpetually) obeisance is to be made, when we enter into the Lords Sanctuary, though it be not at the time of any publike worship. p. 134, 135.*

*Christians Temples may have in them such instruments of Musicke and other matters, which God ordained to be in his holy Temple among the Church of the Iewes, which the Scriptures expresse not to be quite abolished, and whereof the godly wisdom of the Church judgeth it meet to retaine some use. p. 135, 136.*

*It is utterly indecent that in a Chancell any seat, bench, or forme should stand above Gods board or Mercy seat. p. 136, 137.*

*It is comely that the sacred communion Table standing in the uppermost part of the Chancell, doe stand with the ends thereof toward North and South. p. 137.*

*In Church-yards and all other consecrated ground we should abstaine from whatsoever is unbecoming in holy place. p. 137, 138*

*The Church-house of every Parish should be only employed to godly, and its right use. p. 137, 110.*

*Whatsoever thing is consecrated to holy use, should in no wise be used prophanely, or to a common use. p. 137, 138.*

*There ought not to be a carrying of burthens through Churches. See the margin of p. 138.*

*M<sup>r</sup>. Hieron. most memorable delivery concerning the reverence to be used in hearing Gods word preached. p. 138, 139.*

*M<sup>r</sup>. Doctor Laurence his delivery concerning standing in hearing Gods Word. p. 139, 140.*

*Wee ought to stand up whensoever in the Divine Service there is said: Glory beto the Father, and to the Son, and to the holy Ghost, &c. And likewise alwayes when the Gospell for the day is read. p. 140. See Chapter 68. in the Christian Divinity composed out of the booke of the Divine Service.*

*In the whole publike worship we ought not to talke, nor to use any gesture unbecoming in the gracious presence of God, but to be duely attentive unto every Divine Service performed. p. 141.*

*There ought to be much instructing of all people unto the due reverencing of God. p. 138.*

*The blessing of God on such, as with meeke hearts and due reverence*

verence doe heare and receive his holy Word, and in his publike worship do observe what the Church prescribeth to be observed.

p. 141.

What befalleth every one, which refuseth or neglecteth to be ordered by the Church, in the reverencing of God at all his publike worship. p. 141.

How in ancient time religionnesse among people was furthered. p.

142.

The great unrespectifullnesse of many towards faithfull Pastors and Curates is noted. p. 146, 147, 148.

Parents are to informe their children so soone as they are able to learne the Catechisme, concerning Bishopping, what it is, and how necessary it is, as it is signified in the Communion booke. p. 181, 200, 146.

Of the power of Gods speciall grace. p. 155, 156.

The Church in a certain Homily calleth Matrimony a Sacrament, and signifieth that more ordinances of God may be so called in a generall acception. p. 180, 181.

The late most excellent Majesties sacred meditation expressed concerning charity, and Gods speciall enlightening of His Highnesse soule, &c. p. 196, 197, 198, 199.

Of the necessity of the holy Ordinance of Confirmation. p. 200, 201.

Why it cannot be performed but by a Bishop onely. p. 204, 205.

What an Arch-bishop is. p. 205, 206.

Of the submission that is due unto their most high and holy understanding in Religion from all other in the Clergy, according as it is signified in the booke of Ordering the Ministry, and elsewhere in writings of publike authority. p. 206, 207.

A most memorable Declaration how the holy Scriptures may be understood more and more, written by the greatly learned and holy man SEBASTIAN CASTELLIO, and set afore his renowned translation of the Bible, wherein it is demonstrated that no ungodly person can know the mysteries of the Scriptures. p. 207, &c.

A signification that the comparing together of places of holy Scripture is in no wise a sufficient meanes, whereby to understand the great mystery of godlinesse, without a due consideration of the Church her interpretation, and the leading of a rightly devout life, & their receiving illumination from the holy Ghost. p. 216.

And

And bee it signified, that not onely by most diligent search of the universall holy Scriptures, and the use of the principall helpes extant and to be enjoyed for the understanding of them; but also by very much experience in the worke of the sacred Ministry it is observed, that for to further people unto that true Christian mind and life, which is held forth in the established doctrine of the Church, it is necessary that they be informed with the matters afore specified, and al other contained in this worke, which are declared to be delivered in any of the fundamentall bookes or deliveries of the Apostolicall Church of England. For let many people in most places be examined concerning even but the principles, or the first matters to be knowne unto apprehending and practising the true Christian Religion, and they will be found to be so uncertaine, as touching the grounds whereon holy Church declareth that people should become built up \* together in holy understanding and upright conversation, as that their ignorance in mind, and their imperfection in manners is very greatly to bee considered and to bee lamented.

And whereas all Pastors and other inferiour ministers of the Church should in no wise seeke their owne glory, but the glory of Christ, and the honour which is due unto his Church, therefore in this worke following it hath bin endeavoured, that the word of Christ and the expresse doctrine of the Church might determine every matter whereon question is made, so farre as there could bee called to remembrance any sentence in the fundamentall bookes of the Church for to resolve the same. And that the Divine Service doctrine ought to be of such authority, not onely among the Laity, but also among the Clergy, it is demonstrated in the Theologie or Divinity thereout compased, and in speciall manner in the preface unto the reader, and in the advertisement set in the beginning thereof. Perpetuall experience declareth that all those, which have not a due respect unto the doctrine of the Church delivered in her fundamentall bookes, but understand the holy Scripture according as their owne mind and affection leadeth them, doe not come into the unity of the holy Spirit; but fall into more and more diversity and contrariety, and run even into infinite error in their imagination, and exceeding great enormity in their conversation.

Church of Christ in the fundamentall writings holdeth firm: and therefore their duty is to stur up all what may be, unto the learning of all the divine Service bookes deliveries, which is the experimented meanes for the furthering of all to come into the Christian unity.

Ezech. 34.

\* Since the time that so many have fallen from due respect unto the fundamentall divinity of the Church, namely that which is delivered in the bookes of the Divine Service, &c. they have bin many of them like sheepe scattered, as concerning the estate of their minds. Now it is the duty of Pastors to endeavour the gathering together of their people unto that holy faith and upright life which the

## An addition concerning the great profit of Homilies set forth by the Church.

In the table of the degrees where in by Law men are prohibited to marry, appointed to be set up in Churches, there is signified, That the Homilies already set forth are to be read for the instruction of the people, and such other forme of doctrine as shall bee hereafter by authority published.

\* In the 35. of the Articles of the Church of England, wherunto every one admitted into the Ministry, doth subscribe, it is thus most memorably said concerning the Homilies, viz. The second booke of Homilies, the several titles whereof we haue joyned under this article doth containe a godly and wholesome doctrine, and necessary for these times, as doth the former booke of Homilies, which were set forth in the time of Edward the first: and therefore we judge them to be read in Churches by the Ministers diligently and distinctly that they may be understood of the people.

\* All people therefore should endeavour to know the whole doctrine of the Ho-

**W**Heras in the end of the first tome of the Homilies the Church signified, that more Homilies should be set forth, as against comonnesse, envy, wrath, and malice, with many other matters, as well fruitful as necessary to the edifying of Christian people, and the increase of godly living; and as yet peculiar Homilies against the said grievous sins have not bin composed: And whereas in the rubricke immediately following the Nicene creed it is said, After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority, we are given to understand, that they are fruitfull and necessary to the edifying of Christian people, and the increase of godly living; and that from time to time (according as the divine wisdom of the Church seeth it requisite) more and more may be set forth by the publike authority. Also seeing that they are concerning the fundamentall matters of the Christian Religion, they are not to be accounted onely usefull for times past, but to be profitable perpetually; because in them in all plaine manner is delivered, how the Church doth teach such and such points of faith and life. They are in no wise now needlesse (as many suppose) for that there is such a plenty of those which can by memory speake forth of the pulpit; but they are greatly necessary, both for peoples information in the truth, and also for their enablement whereby the better to understand and judge of Sermons made unto them. Yea they are very greatly profitable for Pastors and Curates to instruct congregations withall, and to be as a rule of doctrine, from which themselves may not swarve in the Sermons which they make. People also for the most part have not the spirit of discerning betweene doctrine perfect and unperfect, but doe account whatsoever soundeth eloquently unto their eares, to be wholesome and very good: and few take unto serious consideration and examination, what are the effects in mind and conversation, which such doctrine causeth, that is contrary unto the doctrine of the homilies. And whereas the booke of homilies is the Theologie or divinity set forth by the supreme divine wisdom of the Apostolicall Church of England, ought not all Priests and people to be conversant therein, that in faith and life they may become conformed thereunto? Also, even as we in our hearts assenting unto the prayers read out of the Communion booke, doe thereby with our minds speake unto God: so with all due reverence attending unto the Sacred Homilies publicly read, we doe heare Christ Iesus speaking unto us, who hath said and ever doth say unto his Ministers concerning their publishing of his truth: He that heareth you, heareth me, and he that despiseth you, despiseth me, and him that sent me. *Luke 10. 16. 1 Thes. 4. 8. 1 Sam. 2. 30.*

milis, that thereby they may judge of doctrines delivered by private Ministers, whether they agree with the fundamentall doctrine of the Church, yea or no. Also in no wise to account, that the homilies serve onely for the use of Ministers which cannot preach, seeing that they are set forth for all peoples learning and practi-



# THE MOST SACRED CATECHISME OF the Church expounded.

## *Question.*



HY in the most sacred Catechisme  
of the Church is it first asked,  
*What is your name?*

*Ans.* Because by the Christen  
name one is distinguished from  
another; it is first given to one  
afore he is baptized; and from  
the consideration thereof <sup>a</sup> occasion is taken of asking  
concerning the first matter, which is received in the  
Christian Religion.

2. What is meant by Godfathers and Godmothers?

1. They are those which at Baptisme doe not  
onely give one his name, but also doe <sup>b</sup> undertake to  
performe the parts and duties of parents, in doing  
their true endeavours to see that he be taught, so soon  
as hee shall bee able to learne, what a solemne vow,  
promise and profession, he hath made by them. And

E

there-

<sup>a</sup> The Catechismes beginning is from some observation about Baptisme.

<sup>b</sup> See chap. 52. of the Christian Divinity. Isa. 8. 2. So is it delivered in the end of Baptisme service.



c So saith the  
Baptisme ser-  
vice. Rom 6. 5.  
and 11. 17. 24.

1 Cor. 12. 13.

d Eph. 1. 12. 23

e So in the  
communion  
service.

f So in private

Baptisme ser-

vice. Pf. 51. 5.

Eph. 2. 3.

Tit 3. 5. 6.

Gal. 3. 27. and

4. 5. 6.

g So in the Ba-

ptisme service.

Mar. 10. 14. 15.

16. Col. 2. 12. 13

& 1. 12. 13. See

c. 51. of the Chri-

stian Divinity.

And bee it ob-

served that by

chap. hereafter

mentioned, is

meant of that

booke.

h Rom. 14. 17.

i Luk. 17. 21.

k 2 Pet. 1. 11.

See the answer

unto the se-

venth question

in the largest

Catechisme of

the Church

called Nowell

in quæstio.

l Exod. 12. 26.

Jof 4. 6.

Pf. 78. 5. 6.

Eph. 6. 4.

Deut. 6. 7. See

chap. 8.

therefore they are so called, because they should be<sup>e</sup> as fathers and mothers in God, for ones furtherance in the knowledge and obedience of God.

2. How were you made a member of Christ in your Baptisme?

A. In that thereby I was<sup>e</sup> grafted into the my-  
sticall body of Christ, whereof hee is the<sup>d</sup> head.

2. What is the mysticall body of Christ?

A. The blessed company of all<sup>e</sup> faithfull people.

2. How were you made a childe of God in your Baptisme?

A. Whereas I was borne in<sup>f</sup> originall sinne, and in the wrath of God, I by the laver of regeneration in my Baptisme, was received into the number of the children of God.

2. How in your Baptisme were you made an in-  
heritour of the Kingdome of heaven?

A. In that therein I was<sup>g</sup> embraced with the armes of Gods mercie, I received the blessing of eternall life, and was made partaker of his everlasting Kingdome.

2. How can one in this life be said to be made par-  
taker of Gods everlasting Kingdome?

A. In that in ones Baptisme he is made partaker of righteousness, peace, and joy in the holy Ghost, which is Christs<sup>h</sup> Kingdome of grace, and is now<sup>i</sup> within his peoples hearts, and is unto them as it were an<sup>k</sup> entrance into his everlasting Kingdom of heaven.

2. Why is the question, *What did your Godfathers and Godmothers for you in your Baptisme?*

A. Because it is my duty now being come to the yeers of some<sup>l</sup> discretion, for to understand more and more the benefit and the signification of the holy Sa-  
crament received in mine infancie; and withall to know.

know the three things which they promised and vowed in my name, which now I my selfe am bound to performe.

2. Which is the first of the three things, which now you are to doe?

1. To forsake the devill & all his works, the pomps and vanities of the wicked world, and all the sinfull lusts of the flesh.

2. What is the devill?

1. He is a<sup>m</sup> created spirit, & in the beginning was a glorious Angell; but for his wilfull sinning was cast out of heaven; & hath ever since compassed the earth to and fro, going about like a roaring lion, seeking whom he may devoure.

2. What are the works of the devill?

1. All<sup>n</sup> suggestions within us for to think, speake or do contrary to Gods commandements.

2. Why is the devill and all his workes to bee forsaken.

1. Because no<sup>o</sup> place is to bee given unto him within us, but hee is to be<sup>r</sup> resisted. And unlesse<sup>q</sup> all his workes be forsaken, God will not worke his workes of grace in us. Hence holy Church hath taught us to pray: *Grant thy people grace to avoid the infections of the devell, and with pure heart and minde to follow thee the only God.* And againe we are taught to say: *Give us grace to use such abstinence, that our flesh being subdued to the spirit, wee may ever obey thy godly motions in righteousness and true holiness.*

2. What are the pomps and vanities of the wicked world?

1. Excessive outward shewes, vaine gloryings, and<sup>u</sup> unprofitable exercises, and also the peculiar courses

And see the rubricke afore the Catechisme, the order of Confirmation. Eccles. 12. 1. Deut. 31. 12. Ps. 148. 12.

2. So faith the Homily against Rebellion in the first part thereof.

Isa. 14. 12. 2 Pet. 2. 4. Job. 1. 7. 1 Pet. 5. 8. See chap. 93.

2 Eph. 6. 16. Matt. 5. 37. 1 Cor. 7. 5. 1 Chron. 21. 7. 2 Eph. 5. 27.

p Jam. 4. 7. q 2 Cor. 6. 17. Pl. 66. 18. and 139. 24.

2 Cor. 7. 1. Heb. 12. 14. 1 Joh. 5. 18. Isa. 40. 4. See Vox Clamantis;

and the Epistle for S. John Baptists day. r In the Collect for the 18. Sunday after Trinity.

s In the Collect for the 1. Sunday in Lent. t Tit. 3. 14. See the margin there.

Eph. 2. 2.

" courses of all ungodly people.

Q. Rehearse some place of the Divine Service speaking against such pomps and vanities.

W Pag. 103. of Tome 2. It is to bee noted, that reference is unto the edition of the Homilies in folio, anno 1623. Also that the impression come forth since that yeer, doth in some pages containe more or lesse, then that former doth. So that, though both editions in folio have not in contents any words difference, yet in the printing, that which is in one page of the one is not alwayes in the same page of the other.

x Jer. 9. 23.

Gal. 5. 26.

y 1 Joh. 2. 15.

and 5. 4.

Ioh. 15. 19.

x Col. 3. 5.

1. Cor. 10. 5.

a Gal. 5. 17.  
39. 26.

A. It is said in the " Homily against excesse of apparell: *Saint Paul teacheth us to use this world, as though we used it not; whereby he cutteth away not only all ambition, pride, and vaine pompe in apparell; but also all inordinate care and affection, which withdraweth us from the contemplation of heavenly things, and consideration of our duty towards God. They that are much occupied in caring for things pertaining to the body, are most commonly negligent and carelesse in matters concerning the soule. We must yeeld accounts of those things, which wee have received of God, who abhorreth all excesse, pride, & ostentation and vanitie; Who also utterly condemneth and disalloweth whatsoever draweth us from our duty towards God, or diminisheth our charity towards our neighbours and children, whom we ought to love as our selves.*

Q. Why are the pomps and vanities of the wicked world to be forsaken?

A. Because the Scripture saith: *¶ If any one love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but hee that doth the will of God, abideth for ever.*

Q. What are the sinfull lusts of the flesh?

A. All deeds, desires, and <sup>2</sup> inclinations of soule and body, which are contrary to the will of God.

Q. Rehearse out of the holy Scripture some of them.

A. Saint Paul saith to the Galatians: *" The flesh lusteth*

lusteth against the spirit, and the workes of the flesh are manifest, which are these, adultery, fornication, uncleannes, lasciviousnes, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, \* seditions, heresies, envying, murthers, drunkenesse, revellings, and such like.

\* The original word is observed also to signifie *Selfs* and *factions*.

2. Why are all the sinfull lusts of the flesh to bee forsaken?

A. Because the holy Ghost saith: <sup>b</sup> They which do such things shall not inherit the Kingdom of God: & for such things sake the wrath of God commeth upon the children of disobedience. Hence we are taught to pray: <sup>c</sup> *Grant us the true Circumcision of the spirit, that our hearts and all our members being mortified from all carnall and worldly lusts, we may in all things obey thy blessed will.*

<sup>b</sup> Gal. 5. 21.  
Col. 3. 5. 6.  
Eph. 5. 3. 4. 5. 6.

<sup>c</sup> In the collect for the day of the Circumcision of Christ.

2. What is the second thing which you now are bound to do?

A. To beleeve all the Articles of the Christian Faith.

2. Where are those Articles of the Faith expressed, which one is bound to beleeve?

A. In the Beleeefe called the Apostles Creed, which beginneth with these words, *I beleeve in God the Father Almighty, &c.*

2. Are you nor to beleeve also whatsoever God hath spoken, and is set downe in his word?

A. Yea: for it is said in the service of Baptisme, *We are constantly to beleeve Gods holy word.*

<sup>d</sup> Luke 24. 25.  
Mar. 1. 15.  
Iohn. 5. 46. 47.

2. Why is it said, *Of the Christian Faith?*

A. Because there are many and divers beleefts in the minds of mankind; and there is but one onely faith which we are to hold, and that is the faith Christian,

c So in the third part of the Homily of obedience, pag. 77. Tome 1.

which CHRIST hath taught, the <sup>c</sup> Catholike Faith contained in the holy Scriptures.

2 Why are we to beleeeve all the Articles of Faith expressed in the Creed?

A. Because they are the maine points of beleefe delivered in the holy Gospell: and CHRIST hath said; <sup>f</sup> Preach the Gospell to every creature: hee that beleeveth not, shall be damned.

f Mar. 16. 15. 16. Isaiah 7. 9. See chap. 12. & 1.

2 Can wee of our selves beleeeve constantly the mysteries of Faith, unto our soules true consolation?

A. No; and therefore we are taught to confesse and say: *O Lord God heavenly father, to comfort my selfe in affliction, and temptation with these articles of the Christian Faith, it is not in my power, for Faith is thy gift: and forasmuch as thou wilt be prayed unto and called upon for it, I come unto thee to pray and beseech thee, both for that and for all other my necessities.*

g In the generall contention to be said every morning for among the godly prayers after the reading Psalms in the Communion book. Wis. 3. 4 b 2. Thes. 1. 3. i In the collect for the 14. Sunday after Trinity.

2 Is the Christian Faith a grace wherein we may grow?

A. <sup>h</sup> Yea: and therefore we are taught to pray, *Almighty and everlasting God, give unto us the increase of Faith, hope and charity.*

\* In the Latine edition of the service it is said, *all the commandments,* k Luk 1. 74. 75.

2 What is the third thing which we are bound to doe?

A. To keep Gods holy will and \* commandments, and to walke in the same <sup>k</sup> all the daies of my life.

2 What is that holy will of God, which is to be kept?

l In the end of the article concerning Predestination.

A. The Church saith unto us in a certaine place: *In our doings that will of God is to be followed, which we have expressly declared unto us in the word of God.*

2 What are the Commandements which are to be kept?

A. They

A. They are Gods<sup>m</sup> everlasting precepts prescribed throughout all his holy word, either by rule or by example, the summe whereof are the ten Commandements.

Q. Why is it said, *And walke in the same all the dayes of my life?*

A. The Church saith in her<sup>n</sup> Homily of good works: *And you travailling continually (during this life) thus in keeping the Commandements of God (wherein standeth the pure, principall, & right honour of God, and which wrought in faith, God hath ordeined to be the right trade and path way unto heaven) you shall not faile, as ° CHRIST hath promised, to come to that blessed and everlasting life, where yee shall live in glory and joy with God for ever.*

Q. Doth God require of young folke an unfeined striving to yeeld such obedience unto him?

A. He saith: *Remember now thy Creator in the dayes of thy youth. And againe he saith, having as it were in an holy derision the vaine minde and course of most youth: Rejoyce o young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know thou, that for all these things GOD will bring thee into judgement. Wherefore the Lord saith by Moses: Gather the people together, men, women, and children, and the stranger which is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and observe to do all the words of this law.*

Q. Why is the question, *Doest thou not thinke that thou art bound to beleave and do, as they have promised for thee?*

A. Because it is said in the Baptisme service:

CHRIST

*m* Sirach. 1. 5.  
Rom. 8. 4. and  
15. 4.  
1 Tim. 3. 15.  
16. 17.

*x* The third  
part, pag. 39.  
Tome 1.

*o* Mat. 19. 17.  
and 7. 14. See  
the beginning  
of the second  
part of that  
Homily.

*p* Ecclef. 11. 9.  
and 12. 1. See  
chap. 98.

*q* Deut. 31. 12.

*r* Deut. 29. 29.

\* Chuff will doe his part, if wee ( being come to age ) will strive to do our part. See the end of the exhortation in the communion service.

f In the Catechisme of the service.

† Ezech. 18. 4. &c.

¶ Rom. 14. 12.

¶ In the first part, page 46. Tome 1. See Heb. 6. 13. 14. Rom. 1. 9.

\* CHRIST for his part will most surely keepe and performe his promise. Wherefore after this promise made by CHRIST, these infants must also faithfully for their part promise by you that bee their sureties, that they will forsake the devill and all his workes, and constantly beleieve GODS holy word, and obediently keepe his commandments. Also because it is said, *When children are come to age, themselves are bound to performe those things.* I my selfe therefore must strive to forsake all things to be forsaken, to beleieve all things to be beleevd, and to keepe all matters to be observed, and so to walke as it is by God prescribed. The Scripture saith: *The soule that sinneth, it shall die.* Every one of us shall give account of himselfe to God.

¶ Why doth the answere begin with the words, *Yes verily?*

A. It is said in the *Homily concerning swearing: That thus did our Saviour CHRIST swear divers times, saying, verily, verily. When a man would affirme the truth to the setting forth of GODS glory (for the salvation of the people) in open preaching of the Gospell, or in giving of good counsell privately for their soules health hee may so swear.*

¶ Why also are there added these words, *And by GODS helpe so I will?*

A. Because without Gods helping of us by this holy spirit, wee are neither able to beleieve, nor to doe, as our Godfathers and Godmothers have promised for us. \* CHRIST saith, without me ye can do nothing: but S. Paul saith: *I can do all things through Christ strengthening me.* And CHRIST saith: *All things are possible unto him that beleeveth, wherefore wee are taught to pray: O GOD the strength of all them that*

\* Ioh. 15. 5.

¶ Phil. 4. 13.

¶ Mar. 9. 23.

¶ In the collect for the 1. Sunday after Trinity.



that trust in thee, mercifully accept our prayers: and because the weaknesse of our mortall nature can do no good thing without thee, grant us the helpe of thy grace, that in keeping of thy Commandements, wee may please thee both in will and deed, through JESUS CHRIST our Lord.

For though to<sup>b</sup> will bee present with us, yet by our owne naturall strength we are not able to do our duty; and therefore wee are to pray, that God would grant us according to the riches of his glory, that wee may bee strengthened<sup>c</sup> with might by his spirit in the inner man, for to performe his will more and more obediently. That he would worke in us both<sup>d</sup> to will & to do in the great worke wherein wee are required to labour, namely the working out of our owne salvation with feare and trembling.

<sup>b</sup> Rom. 7. 8.

<sup>c</sup> Ephes. 3. 6.

<sup>d</sup> Phil. 2. 12. 13.  
So it is read in the last translation, and to the Church readeth in her service of Confirmation.

2. Why is there said after the answere, *And I heartily thanke our heavenly father, that he hath called me to this state of salvation?*

A. It is taught unto us in the<sup>e</sup> Homily for Rogation weeke, That GODS singular goodnesse well and diligently remembred on our part, should moove us (as duty is) againe with hearty affection to love him, and with word and deed to praise him, and to serve him all the dayes of our life. There can be no other end of such, as draw nigh to GOD by knowledge, and yet depart from him in unthankfulnesse, but utter destruction.

<sup>e</sup> In the 1. part, page 217. 218.

2. When did God call you to this state of salvation?

A. In mine infancie, when I was brought unto his holy baptisme. For saith the Divine service, *Our Lord JESUS CHRIST doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him.*

<sup>f</sup> In the service for certifying of Baptisme. Marke 10. 14.

*Q.* Is every baptized infant in the state of salvation?

*g* In the rubrick of the order of Confirmation, the last section, the next words are the Catechisme there,

*A.* Yea: for it is written in the booke of common prayer; *And that no man shall thinke that any detriment shall come to children by deferring of their confirmation, he shall know the truth, that it is certaine by GODS word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.*

*Q.* Rehearse some place of the Service, where the state of salvation which is in this life begun, is signified.

*h* In the first prayer of Baptisme service.

*i* Tit. 3. 5.

*j* Pet. 3. 21.

\* One being in the state afore prayed for, he is in the state of salvation which now beginneth.

See 2. Cor. 6.

1. 2.

Tit. 3. 5.

*k* Pag. 219. 220.

*l* Prov. 8. 31.

*m* 1. Cor. 1. 9.

Ioh. 14. 23.

*A.* It may be observed where it is said: *Mercifully looke upon these children, sanctifie and wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the arke of CHRISTs Church, and being stedfast in faith, joyfull through hope, and rooted in charity, may so \* passe the waues of this troublesome world, that finally they may come to the land of everlasting life, there to reigne with thee world without end.*

*Q.* Why hath God called you to this state of salvation?

*A.* The Rogation *k* Homily saith: *It is GODS goodnesse that moveth him to say in scripture: It is my<sup>1</sup> delight to be with the children of men. It is his goodnesse that moveth him to call us unto him, to offer us his friendship and<sup>m</sup> presence. And what other thing doth his loving and gentle voice (spoken in his word, where hee calleth us to his presence and friendship, but declare his goodnesse, onely without regard of our worthinesse? And what other thing doth stirre him to call us unto him, when we be strayed from him, to suffer us patiently, to<sup>n</sup> winne us to repentance, but onely his singular goodnesse, no whit of our deserving?*

*Q.* Rehearse some scripture declaring the reason of Gods calling of us unto him.

*n* Rom. 2. 4.  
*o* Jerem. 4. 1.  
*p* Ioh. 2. 22.

*A.* Saine.

*A.* Saint Peter saith : ° The Lord is long suffering to us ward , not willing that any should perish , but that all should come to repentance. The Lord therefore willing more abundantly to shew unto us the unchangeablenesse of his counsell, p confirmed it by an oath, saying : As I live, saith the Lord God, I have no pleasure in the death of the wicked , but that the wicked turne from his way , and live : turne ye , turne ye from your evill waies ; for why will yee die , O yee house of Israel?

o 2. Pet. 3. 9.

p Heb. 6. 17.  
Ezech. 33. 11.  
and 18. 31. 32.  
Psal. 145. 9.

Q In what manner doth God call such , as are of the yeeres of some discretion ?

*A.* CHRIST signifieth it , where hee saith : ° O Jerusalem, Jerusalem , thou that killest the Prophets, and stonest them that are sent unto thee : how often would I have gathered thy children together , even as a hen gathereth her chicken under her wings, and ye would not ! The Lord saith by Jeremy : ° I have loved thee with an everlasting love : therefore with loving kindnesse have I drawn thee. And by Hosea the Lord saith : ° That he drew Israel with the coards of a man, with the bands of love. Saint Paul saith : ° Despise thou the riches of Gods goodnesse , and forbearance, and long suffering , not knowing that the goodnesse of God leadeth thee to repentance ?

q Matt. 23. 37.  
2. Esdras 1. 28.  
29. 30.

r Jer. 31. 3.

s Hos. 11. 4.  
t Rom. 2. 4.  
See chap. 10.

Q And what will befall such as will not come unto CHRIST calling them ?

*A.* He saith : ° Because I have called and ye refused ; I have stretched out mine hand , and none regarded. But yee have set at nought all my counsell, and would none of my reproofe : I will also laugh at your calamity , I will mocke when your feare commeth. Then will they call upon me, but I will not answer : they will

u Prov. 1. 24.  
25. 26. 38. 29.

w Acts 7. 51.

seeke mee early, but they shall not find mee: for that they hated knowledge, and did not chuse the feare of the Lord. Of such Saint <sup>w</sup> Steven complained, and said unto them: Yee doe alway resist the Holy Ghost: as your Fathers did, so doe yee.

*Q.* Why say you also, *Through* JESUS CHRIST *our Saviour.*

*x* In the Homily for Registration weeke, page 228. 229.  
*y* 1. Pet. 5. 10.

*A.* It is said, *\* That it is he for whose sake we received this high gift of grace.* Saint Peter saith: *y* The God of all grace hath called us into his eternall glory by CHRIST JESUS. *All is of GOD by his Sonne CHRIST JESUS our Lord.*

*Q.* Why is there added prayer for grace to continue in the state of salvation unto your lives end?

*z* Page 269.

*A.* In the Homily of *z* Repentance it is said: *It is our parts, if at least we be desirous of the health and salvation of our owne soules, most earnestly to pray unto our heavenly Father, to assist us with his spirit, that we may be able to hearken unto the voice of the true sheapherd, and with due obedience to follow the same.*

*Q.* Rehearse some place of the Service, signifying what that grace prayed for, is.

*a* One of the Collects in the end of the communion service.

*A.* It may appeare out of the prayer, where it is said: *a* Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorify thy holy name.

*Q.* Recite some counsell of the Church memorable unto this point, which we have in hand.

*b* Page 19.  
Tom. I.

*A.* It is said in the Homily of Salvation: *b* Now the office and duty of a Christian man unto GOD, what we ought on our part to render unto GOD againe, for his great mercie and goodnesse, is, not to passe the time of this present

present life unfruitfully and idly, after that we are baptized or justified, not caring how few good works we do to the glory of God, and profit of our neighbours: much lesse is it our office, after that we be once made Christs members, to live contrary to the same, making our selves members of the devill, walking after his enticements, and after the suggestions of the world and the flesh, whereby we know that we do serve the world, and the devill, and not God. In which words holy Church doth give us to understand, that wee are to remember, what use wee are to make of the grace of God received in our Baptisme. The which also Saint Paul signifieth, where he saith, <sup>c</sup> God according to his mercy saved us, by the washing of regeneration, and renewing of the holy Ghost: which hee shed on us abundantly, through *Jesus Christ* our Saviour: that being justified by his grace, we should be made heires according to the hope of eternall life. This is a faithfull saying, and those things I will that thou affirme constantly, that they which have beleevd in God, might bee carefull to maintaine good workes. Yea saith the Apostle, <sup>d</sup> For the grace of God, <sup>e</sup> that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodlinesse and worldly lusts, wee should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour *Jesus Christ*, who gave himselfe for us, that hee might redeeme us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good workes. Wherefore Saint Peter saith, <sup>e</sup> Giving all diligence, adde to your faith, vertue: and to vertue, knowledge: and to knowledge, temperance: and to temperance, patience: and to patience,

<sup>c</sup> Tit. 3. 5. 6. 7. 8

<sup>d</sup> Tit. 2. 11. 12.

13. 14.

<sup>e</sup> Or that bringeth salvation to all men hath appeared; is it in the margent of the last Translation.

<sup>e</sup> 2. Pet. 1. 5. 6. 7. 8. 9. 10. 11.

godlinesse: and to godlinesse, brotherly kindnesse: and to brotherly kindnesse, charity. For if these things be in you, and abound, they make you, that yee shall neither be barren nor unfruitfull in the knowledge of our Lord *Iesus Christ*. But he that lacketh these things, is blind, and cannot see a farre off, and hath forgotten that he was purged from his old sins. Wherefore the rather, Brethren, give diligence to make your calling and election sure: for if ye doe these things, yee shall never fall. For so an entrance shall be ministred unto you abundantly, into the everlasting Kingdome of our Lord and Saviour *Iesus Christ*. The Church in the \* Baptisme Service signifieth hereunto, that which is perpetually memorable *viz*. That wee remember alwaies that Baptisme doth represent unto us our profession, which is, to follow the example of our Saviour *Christ*, and to be made like unto him, that as hee died, and rose againe for us, so should we which are baptized, die from sin, and rise againe unto righteousness, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

\* In the last exhortation therein.

Q. Why is the Creed set afore the ten Commandments and the Lords Prayer?

A. Because <sup>f</sup> *Faith is the first entry into the Christian life*. It is written, <sup>s</sup> How shall they call on him, in whom they have not beleevd? Before any one striveth to enter in at the strait gate, hee first beleeveth, that without doubt hee shall perish everlastingly, unlesse he enter in thereat, and goe in the narrow way, which leadeth unto the life everlasting.

Q. Which is the first Article of the Creed?

A. I

<sup>f</sup> In the Rogation Homily, the third part, page 228.  
<sup>s</sup> Rom. 10. 14.  
Mat. 7. 13. 14.  
Luk. 13. 24. 25.  
26. 27.

A. I beleve in God the Father Almighty maker of heaven and earth.

Q. What doth the Scripture say that God is?

A. Christ saith, " God is a spirit. Saint John saith: " God is Light, and " Love.

Q. Why is it said, GOD the Father?

A. Because there is " God the Father, and God the Sonne, and God the holy Ghost; three Persons, and but one God.

Q. Why is God the Father first mentioned?

A. In such order he is mentioned in Scripture. " Also he is made of none, neither created, nor begotten, nor proceeding; but hath from everlasting begotten his onely Sonne.

Q. Why is God said to be Almighty?

A. It is signified where it is said: " *The Almighty LORD is a most strong towre to all them that put their trust in him; unto whom all things in heaven, in earth, and under the earth doe bow and obey.*

Q. If God bee Almighty, how can his will bee left undone here on earth, as the Lords prayer signifieth?

A. His will is to bee considered two manner of wayes. First concerning that, which he would have us mankind to doe: as Saint Paul saith, " This is the will of God, even your sanctification, that yee should abstaine from fornication: that no man goe beyond nor defraud his brother in any matter, &c. Now that such will of God is left undone, continuall experience testifieth; yea, that that will of God is " resisted. Secondly Gods will is to be considered about things, whereof he will be the alone worker by his Almightinesse; and in such matters his will cannot be resisted: as his will now is, " that summer and winter, &c. shall continue.

" Ioh. 4. 24.

" 1. Ioh. 1. 5.

" 1. Ioh. 4. 7. 8.  
16. see chap. 3.  
of Divinity,  
y 1. 1. h. 5. 7.

" So saith the  
Athan. Creed.

a In the Visi-  
tation service.

" Phil. 2. 10.

2. Esdras 8. 21.

" 1. Thef. 4. 3. 4.  
5. 6.

d Act. 7. 51.  
Mat. 23. 37.  
Act. 28. 27.

e Gen. 8. 22.



\* Read concerning the will of God both books set forth thereof by that most greatly Learned Doctor in the Church of England *Master Thomas à Kempis* intitled, *A treatise of the duety of a Christian*.

The 1. part of the said worke is chiefly for schollers reading; but the second part is for all peoples reading; and therein the most holy eternall truth of doctrine delivered in the 3. collect for good Friday is in most plaine & perfect manner declared, see chap. 6. & pag. 12. of the Christian Divinity. f In the Athan. Creed.

Mat. 25. 46.

Rom. 2. 6. 7. 8.

8. 10.

g Deut. 30. 15.

19. and 11. 26.

27. 28.

h Sir. 15. 11.

2cc.

continue. Such his \* will was, that the Israelites should not bee still detained in Egypt, but that they should passe into the Wildernesse: and the like case is in innumerable particulars, wherein God will bee the effecter by his Almighty power.

Q. Cannot God by his Almightynesse hinder the committing of many evils daily acted?

A. Even as our Sovereign the Kings most excellent Majestie could cause such watch and ward to be kept continually in all high wayes, as that none or fewer should be robbed in them; and yet it is His Majesties wisdom to leave his people for to use their freedome in such cases, declaring by the Law of the Kingdome, that if they will robbe, they shall suffer death for it: So God by his infinite power could stop many evill courses, and hinder many evill acts done by mankind; but his eternall wisdom is to leave people in many cases to their freedome, declaring by all his holy word and by his Catholike Church, *That he which doth good, shall goe into life everlasting, and hee which worketh evill, shall be cast into everlasting fire.* Wherefore God saith by Moses: s See, I have set before thee this day, life and good, death and evill: therefore chuse life, that both thou and thy seed may live. In the first lesson appointed by the Church to be read on Saint Peters day, it is said: *h Say not thou, It is through the Lord, that I fell away, for thou oughtest not to do the things that he hateth. Say not thou, Hee hath caused mee to erre, for he hath no need of the sinfull man. The Lord hateth all abomination, and they that feare God love it not. He himself made man from the beginning, and left him in the hand of his counsell. If thou wilt, to keepe the commandments and to performe acceptable faithfulness. He hath*

*hath set fire and water before thee : stretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh shall be given unto him. He hath commanded no man to doe wickedly, neither hath he given any man licence to sinne.*

2. It appeareth then, That God is no cause of any sinne.

A. And therefore Saint *James* saith: *Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evill, neither tempteth hee any man. David* saith, <sup>k</sup> *Thou art not a God which hast pleasure in wickednesse, neither shall evill dwell with thee.* <sup>l</sup> *The Lord* saith by *Jeremy* concerning the *Jewes* burning of their children in the fire, That hee commanded them not that thing, neither came it into (or upon) his heart. *David* also saith, <sup>m</sup> *The Lord* is righteous in all his waies, and holy in all his workes. *Zephaniah* saith, <sup>n</sup> *The Lord* will doe no iniquity. Wherefore as we are to beleewe, that God is Almighty ; so also are we to beleewe, that he is wise and righteous. The universall holy Scripture declareth, that God doth exercise his power, will and pleasure, no otherwise, than according to his wisdom and \* righteousness : according to which example of his, all Christian Kings do not doe whatsoever by their power they may effect, but in every thing they consider what is according to godly wisdom and Christian righteousness, and thereunto they use their power. And whereas in such manner is his dealing and proceeding towards us Mankind, in such sense are we to understand that saying of his by *Isaiah*, <sup>o</sup> *What could have beene done more to my Vineyard, that I have not done in it? wherefore when I looked that it should*

See in the Homily of swearing, the first part, and page 48. with what respect the Churchquoteth a saying out of the said booke of the holy Bible.

<sup>i</sup> James 1. 13.

<sup>k</sup> Psal. 5. 4.

<sup>l</sup> Jer. 7. 31.

<sup>m</sup> Psal. 145. 17.

<sup>n</sup> Zeph. 3. 5.

\* See Wisd. 12. 15.

<sup>o</sup> Isa. 5. 3. 4.

G

bring

p In the first  
part, pag. 41.  
the second se-  
ction of that  
page, in the  
Tome 1.  
g Gen. 18. 25.  
\* The late most  
excellent Maje-  
stie hath signi-  
fied it to be  
horrible & exe-  
crable, by any  
consequents to  
make God au-  
thor of sinne;  
in his Highnes  
Meditations  
on the Lords  
prayer, pag. 117

2 Rom 1. 20.

f Col. 1. 16.  
See here of the  
workes of Dio-  
nysius Arcopagita.

bring forth grapes, brought it forth wilde grapes?  
And in such sense are we to understand the saying of  
the Church in the homily of Charity, where it is said,  
p *And when Christ could not amend his adversaries, yet he  
prayed for them.* Abraham also grounding his reason  
upon Gods declared wisdome and \*righteousnesse,  
said unto God, 9Farre be it from thee to slay the righ-  
teous with the wicked, and that the righteous should  
be as the wicked: Shall not the Judge of all the world  
doe right? There is a memorable saying in the Com-  
munion booke, *Athanasius* his 32. direction about sing-  
ing of the Psalmes, where it is said, *If thou seest wicked  
men contend among themselves to doe mischief, think not  
that their nature doth impell them by necessity, to worke sin  
against their will, as certaine Heretikes suppose: but consider  
the 36. Psalme, and thou shalt see, that they be to themselves  
their owne occasion of sinning.*

2. Why is there added, *Maker of heaven and earth?*

A. For to shew his eternity, that hee was afore all  
worlds. Hence Saint *Paul* saith, 1 The invisible things  
of him from the creation of the world are cleerely  
seene, being understood by the things that are made,  
even his eternall power and godhead.

2. What are the things invisible mentioned in the  
Nicene Creed in the Divine Service, where it is said,  
*Maker of all things visible and invisible?*

A. Saint *Paul* signifieth of them to the Colossians,  
where hee saith, 1 For by him were all things created,  
that are in heaven, and that are in earth, visible and in-  
visible, whether they be thrones or dominions, or  
principalities, or powers; namely the heavenly spi-  
rits (commonly called Angels) in their severall or-  
ders.

2. Rehearse

2. Rehearse out of the Service some place giving further consideration concerning Gods creating of the world.

A. In the Rogation homily it is said, *It is not to be thought, that God hath created all this whole universall world as it is, and thus once made, hath given it up to be ruled and used after our owne wits and devise, and so taketh no more charge thereof: as we see the Shipwright, after hee hath brought his Ship to a perfect end, then delivereth it to the Mariners, and taketh no more care thereof. Nay God hath not so created the world, that he is "carelesse of it; but he still preserveth it by his goodnesse, he still stayeth it in his creation. For else without his speciall goodnesse, it could not stand long in his condition. And therefore Saint Paul saith, That hee preserveth all things, and beareth them up" still in his word, lest they should fall without him to their nothing againe, whereof they were made. If his speciall goodnesse were not every where present, every creature should be out of order, and no creature should have his property wherein he was first created.*

Page 221.

u Joh. 5. 17.  
Phil. 103. 19.

w Heb. 1. 3.

2. What is it to beleve in God the Father?

A. It is to beleve all concerning God the Father, which the holy Scripture doth deliver, and in speciall that which is signified to be the Fathers work.

2. What is declared to be a speciall work of God the Father?

A. The drawing of Mankind unto his Son Jesus Christ: as it is said, \* No man can come unto me, unless the Father which hath sent me draw him.

2. Whereby doth God the Father draw all Mankind unto CHRIST?

A. Holy Church doth signifie it unto us, where it saith, *That Almighty God doth shew unto all that be in*

x John 6. 44.  
See Ioh. 12. 32.  
with the second  
AntHEME to be  
read on Easter  
day, in the di-  
vine Service.  
y In the Col-  
lect for the  
third Sunday  
after Easter.

2 John 1.9.

Luke 11.35.

11 Rom. 10. 18.

b So it is in the  
margin of the  
last translation  
of Psal. 19. 4.

c Rom. 10. 8.

Deut. 30. 14.

see Col. 1. 23.

as it is in the

Greece.

d Psal. 145. 9.

Rom. 11. 32.

Wisd. 11. 23.

24. 25. 26.

Ezech. 33. 11.

Rom. 5. 18.

e In the third

collect for good

Friday, in the

last prayer sa-

ving one of the

communion,

in the collect

for the first day

of Lent.

Therefore we

pray in the Le-

tany, *That it*

*may please thee*

*to have mercy*

*upon all men.*

f 1. Ebd. 14. 47.

g 1. Pet. 5. 1. 5.

see *For clauan-*

*tie*, and pag. 5

therein, 18. 19.

h 1. Thel. 5. 9.

error, the light of his truth, to the intent they may returne  
in to the way of righteousnesse. S. Iohn saith, <sup>a</sup>CHRIST  
is the light, that lightneth every man which commeth  
into the world. Saint Paul saith, <sup>a</sup>Have they not heard?  
Yes verily, their sound went into all the earth, and  
their words unto the ends of the world. The which  
words taken forth of the nineteenth Psalme are, *There  
is no language, nor speech, where their voice is not heard.  
Their rule (or <sup>b</sup> direction) is gone out through all the earth,  
and their words to the ends of the world.* The Apostle also  
saith, <sup>c</sup>The word is nigh thee, even in thy mouth, and  
in thine heart, this is the word of faith, which wee  
preach. Many Scriptures more might be mentioned,  
which declare, that God is mercitull to <sup>d</sup> universall  
mankinde, hating nothing that he hath made, nor wil-  
ling the death of any sinner, but rather that he should  
turne from sinne, and be saved, as the <sup>e</sup> Divine Service  
teacheth & informeth us, The which doctrine of hers,  
as sundry more, though we in our youngnesse in Chri-  
stian knowledge doe not understand, yet are we to be-  
leeve, and also to know, that the Fathers, which set  
forth the Divine Service, did perfectly understand;  
like as also we are to beleeve, that the <sup>f</sup> Fathers of the  
Church now and alwaies doe in the great mystery of  
godlinesse comprehend many things which the com-  
mon people doe not, yea also some things which Mini-  
sters of the inferiour order, as priests, pastours, and  
teachers doe not apprehend, who are therefore to be  
guided in Divinity by those most reverend and right  
reverend fathers in God, and not to say that such and  
such sayings in the Communion booke are untrue, be-  
cause they understand them not. And whereas (as S.  
Paul saith) <sup>h</sup>The Lord hath not appointed us unto  
wrath,

wrath, but to obtaine salvation by our Lord J E S U S C H R I S T, he doth by his spirit write in <sup>i</sup> all our hearts the worke or effect of his law, whereby the <sup>k</sup> eyes of our understanding are enlightened to insee much of our duty, our owne neglect of the same, and G O D S wrath and curse upon us because of our disobedience, *To the intent we should return into the way of righteousness,* and being weary and heavy laden with our sinnes, should <sup>l</sup> seek unto C H R I S T for to give rest unto our soules, wee taking his yoke upon us, and learning of him to be meeke and lowly in heart. Many even out of all places of the world being thus by Gods law become sensible of their spirituall misery, have come to Jerusalem to <sup>m</sup> seeke the Lord of Hostes, and to pray before him, and to be instructed in the knowledge of the <sup>n</sup> Saviour of the World J E S U S C H R I S T, <sup>o</sup> whom G O D hath set forth to bee a propitiation through faith in his blood, to declare his righteousness for the forgiveness of sins that are past, through the forbearance of G O D.

2. Who then doe become drawne by G O D the Father unto his Son C H R I S T?

A. They that doe not <sup>p</sup> harden their hearts, nor wilfully <sup>q</sup> close the eyes of their soules; but doe <sup>r</sup> come to themselves, <sup>s</sup> remember themselves, and <sup>t</sup> consider within themselves earnestly, how it is between G O D and their soules; and perceiving that whiles they continue in <sup>u</sup> unrepentance, not changing their minds and lives according to the prescription of G O D S word, they are in danger of everlasting damnation; and having <sup>w</sup> sense and feeling of their inward miserable condition, become to be of a <sup>x</sup> contrite spirit, a broken heart, and a mournfull minde, hungry and thirsting

<sup>i</sup> Rom. 2. 14. 15.  
26. 27.  
Heb. 8. 10.  
<sup>k</sup> Psa. 19. 8.  
Eph. 1. 18.  
Col. 1. 23.  
Psa. 98. 3.  
Agi. 6. 18.  
Rom. 10. 18.  
Phil. 1. 9. 3.  
Rom. 1. 18. 19.  
20. 21. 28. 32.  
1 Mat. 11. 28.  
29. 30.

<sup>m</sup> Zech. 3. 12.  
23.

<sup>n</sup> Act. 8. 27. 18.  
Mat. 11. 42.  
<sup>o</sup> Rom. 3. 25.  
1 Joh. 2. 1.

<sup>p</sup> Heb. 3. 8. 12. 13. 15.  
<sup>q</sup> Act. 28. 27.  
<sup>r</sup> Luke 15. 17.  
<sup>s</sup> Psa. 22. 27.  
<sup>t</sup> Zech. 18. 28.  
<sup>u</sup> Luke 13. 3. 5.

<sup>w</sup> Act. 2. 37.  
<sup>x</sup> Joel 2. 13.  
Psa. 51. 17.  
Zech. 12. 10.

y Act. 3. 19.  
Luke 4. 18.

after the ⁊ refreshing, which commeth from G O D by  
J E S U S C H R I S T.

Q. What must one doe for his part, to become to  
be in such a penitent estate?

2 Lam. 3. 40.

A. He must heare the preaching of Gods word, and  
attend unto the reading of all the same, ⁊ examining  
and judging his whole mind and life by it, and pray  
unto G O D to assist him with his grace, that hee may  
become endued with the ⁊ godly sorrow, which wor-  
keth repentance unto salvation not to be repented of.

a 2 Cor. 7. 9. 10.  
11.  
Phil. 2. 4. 5.  
and 143. 8. 10.  
Mat. 21. 32.

Q. What is the second article?

A. And in J E S U S C H R I S T his only Sonne our  
Lord.

Q. What saith the Athanasian Creed concerning  
the faith in C H R I S T?

A. That the right faith is, we should beleewe and  
confesse, that our Lord Iesus Christ the Sonne of God  
is God and man. God of the substance of the Father,  
begotten before the worlds; and Man of the substance  
of his Mother, borne in the world.

Q. Where hath the Church declared concerning  
the diuine nature of Iesus Christ?

A. In her prayer unto C H R I S T, where she saith,  
*b O Lord Iesus Christ, which art the true ⁊ Sunne of the  
World, evermore arising, and never going downe, which by  
thy most wholesome appearing and sight, doest bring forth,  
preserve, nourish, and refresh all things, as well that are in  
heaven, as also that are on earth, we beseech thee mercifully  
and favourably to shine into our hearts, that the night and  
darknesse of sinnes, and the mists of errors on every side dri-  
ven away, thou ⁊ brightly shining within our hearts, we may  
all our liues space goe without any stumbling or offence, and  
may decently and seemely walke (as in the day time) being  
pure*

*l* It is called a  
most necessary  
prayer, and is a-  
mong the god-  
ly prayers set  
after the read-  
ing Psalmes.  
c Psal. 84. 11.  
Mal. 4. 2.  
Isa. 60. 20.  
d 2 Cor. 4. 6.  
e 2. Pet. 1. 19.  
Rev. 22. 16.  
Eph. 5. 14.



pure and cleane from the workes of darkenesse, and abounding in all good workes, which God hath <sup>e</sup> prepared for us to walke in. e Eph. 2. 10.

Q. Rehearse some Scriptures declaring Christs diuine nature.

A. <sup>f</sup> In the beginning was the word, and the word was with God, and the word was God. <sup>g</sup> The Sonne of God is the brightnesse of the Fathers glory, and the expresse image of his person. <sup>h</sup> Jesus Christ is the true God, and the eternall life. f Iohn 1. 1.  
g Heb. 1. 3.  
h 1 Ioh. 5. 20.

Q. Why is the Son of God called J E S U S ?

A. Because he <sup>i</sup> saue his people from their sins. i Mat. 1. 21.

Q. By whom was that name given unto him?

A. By God, and <sup>k</sup> pronounced by the ministry of his Angel *Gabriel*, when as hee was sent from G O D to signifie unto the Virgin *Mary* of the holy Incarnation. k Luke 1. 36. 37.

Q. Why is the Son of God called C H R I S T ?

A. Because hee is the \* Anointed, whereby is meant that he is the Soueraigne King, Prophet, and Priest. *David* saith unto him, <sup>l</sup> Thy Throne (ô G O D) is for ever and ever: the Scepter of thy Kingdome is a right Scepter. Thou lovest righteousness and hatest wickednesse: therefore G O D, thy G O D hath anointed thee with the oyle of gladnesse above thy fellowes. \* So is the signification of the name, as it may be seene in the table of proper names, which is bound with some Bibles.  
l Psal. 45. 6. 7.  
Heb. 1. 8. 9.

Q. By whom was he so named?

A. By G O D, and <sup>m</sup> pronounced on him by the ministry of an Angel, in the day of his nativity. m Luke 2. 11.

Q. Are not the names J E S U S and C H R I S T read, mentioned in bookes of the Bible written afore his holy Incarnation?

A. The name *Iesus* is signified in that which the  
G 4 people

n Mat. 21. 9.  
Hosanna in the  
highest,

people called him, or said unto him, <sup>n</sup> *Hosanna*, which is in the Hebrew text of *Psal.* 118. 25. The name *Christ* being in the Hebrew *Messias*, is in *Dan.* 9. 25. *Psal.* 2. 2. with *Ath.* 4. 26. And in 2. *Esdras* 7. 28. 29. both names are read.

Q. How is Christ the Sovereaine King of his Church?

o Luk. 1. 32. 33.

A. The Angell *Gabriel* said, ° He shall be great, and shall be called the Sonne of the Highest, and the Lord God shall give unto him the throne of his father *David*; And he shall raig<sup>n</sup> over the house of *Jacob* for ever, and of his kingdome there shall be no end. Within few dayes after that he was borne, there came Wise men from the East to Jerusalem, saying, Where is he that is borne <sup>p</sup> King of the Jewes? Christ afterwar<sup>t</sup> laide, <sup>q</sup> That all power was given unto him, both in heuven and in earth. *Isaiah* said, <sup>r</sup> In mercy shall the throne be established, and he shall sit upon it in truth, in the Tabernacle of *David*, judging and seeking judgement, and hasting righteousness. <sup>s</sup> His Kingdome of grace, is (as Saint *Paul* saith) righteousness, peace, and joy in the holy Ghost: of the which Kingdome Christ hath said, <sup>t</sup> Behold it is within you.

p Mat. 2. 2.

q Mat. 28. 18.

r Isa. 16. 5.

s Rom. 14. 17.

t Luke 17. 21.

Q. How is hee the Sovereaine Prophet of his Church?

u Act. 3. 22. 23.  
24. 25. 26.

A. Saint *Peter* relateth that *Moses* said of Christ, <sup>u</sup> A Prophet shal the Lord your God raise up unto you, of your brethren like unto me, him shall yee heare in all things whatsoever hee shall say unto you. And it shall come to passe, that every soule which will not heare that Prophet, shall be destroyed from among the people. Christ said of himselfe when he first began to preach, <sup>w</sup> The Spirit of the Lord is upon me, because

20 Luke 4. 18.  
18. 62. 1. 2. 3.

he

hee hath annointed mee to preach the Gospell to the poore, &c. And to preach the acceptable yeere of the Lord. Concerning Christs Prophecying, doctrine, and discipline, the voice from heaven said:

*\* Heare yee him.* And Christ hath said concerning his true Ministers in all ages to the world end: *y Hee* that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. And Saint Paul said, *\* That Christ* spake in him.

*x Mat. 17. 5.*  
*y Luke 10. 16*

*z 2. Cor. 13. 3.*  
*1. Pet. 1. 11.*

2. How is CHRIST the Sovereigne Priest of his Church?

*A.* Saint Paul saith: *\* Consider the Apostle, and* high Priest of our profession, CHRIST JESUS, *b* made an high Priest for ever, after the order of Melchisedech, *c* having an unchangeable Priesthood; *d* who after he had offered one sacrifice for sinnes for ever sate downe on the right hand of GOD, from henceforth expecting till his enemies bee made his foot-stoole. Wherefore hee is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make *e* intercession for them. *f* And in that hee himselve hath suffered being tempted, hee is able to succour them that are tempted. *g* Seeing then (saith Saint Paul) that wee have a great high Priest that is passed into the heavens, JESUS the Son of GOD, let us hold fast our profession. Let us come boldly to the throne of Grace, that wee may obtaine mercie, and find grace to helpe in time of need. For he being made perfect, is become the author of eternall salvation unto all that *h* obey him.

*a Heb. 3. 1.*

*b Heb. 6. 10.*

*c Heb. 7. 14.*

*d Heb. 10. 13.*  
*13.*

*e Heb. 7. 25.*

*f Heb. 2. 18.*

*g Heb. 4. 14. 15.*  
*16.*

*h Heb. 5. 9. 10.*

*2. The. 1. 8.*

*1. Pet. 4. 17.*

*Ioh. 15. 14.*

*Mat. 7. 21.*

2. What doe CHRISTs members (his obedient people) receive from him their head, being So-

veraigne King, Prophet and Priest?

5 Joh. 1. 16.

6 Eph. 4. 7.

7 1. Pet. 2. 9.

8 Page 173.

Tomc 2.

Joh. 1. 12.

A: The Scripture saith: <sup>i</sup> Of his fulnesse have wee all received, and grace for grace. Unto <sup>k</sup> every one of us is given grace, according to the measure of the gift of CHRIST. <sup>l</sup> Wee are a chosen generation, a Royall Priesthood, an holy nation, a peculiar people, that wee should shew forth the praises of him, who hath called us out of darkenes into his marvellous light. So the <sup>m</sup> Homily of the Nativity saith: *Christ made all them, that would receive him truly, and beleeve his word, to bee children of light, heires of his Kingdome, members of his body, &c.*

2. Why is JESUS CHRIST said to be God the Fathers only Sonne?

9 Joh. 1. 14-18.

A. Because he only is begotten of God the Father from all eternity, hee alone is naturally the Sonne of God. Saint John saith: <sup>a</sup> The Word was made Flesh, and dwelt among us, and wee beheld his glory, the glory as of the onely begotten of the Father, full of grace and truth.

2. Why is JESUS CHRIST said to bee our LORD?

10 Page 229.

Joh. 5. 22.

11 In her shorter Catechisme, on this Article.

12 1. Cor. 6. 10.

13 Mal. 1. 6.

A. The Rogation Homily saith: <sup>o</sup> To this our Saviour and Mediatour hath God the Father given the power of heaven and earth, and the whole jurisdiction and authority, &c. Again the Church saith: <sup>p</sup> Hereby are the godly put in minde, that they are not at their owne liberty, but that both in their bodies and soules, and in their life and death, they are wholly subject to their Lord, to whom they ought to bee obedient and serviceable in all things, as most faithfull servants. Saint Paul saith: <sup>q</sup> Glorifie God in your bodies & in your spirit, which are Gods. In Malachi Christ saith: <sup>r</sup> A sonne honoureth his father

ther, and a servant his master. If then I bee a father, where is mine honour? and if I be a master, where is my feare (or the reverence of mee?) Christ saith: The Father hath committed all judgment to the Son, that all men should honour the Sonne, <sup>f Ioh. 5. 22.</sup> even as they honour the Father. And he saith: Why call yee mee, Lord, Lord, and doe not the things which I say? <sup>f Luke 6. 46.</sup> <sup>f Mat. 7. 21.</sup> Not every one that saith unto me, Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the will of my father which is in heaven. It is observable, that in most places of the New Testament, where Christ is mentioned, there is added the word *Lord*, and *our Lord*. The people of GOD are called *Christ Church, the Congregation of Christ*, because hee onely is called in the holy Scriptures the Head of the Church. Saint Paul therefore for to have all things done <sup>\*</sup> decently and in order, did from the holy Ghost prescribe that (whereas Christ is in the <sup>\*</sup> midst of two or three gathered together in his name) the gracious presence of Christ should be <sup>\*</sup> testified by some signe of outward reverence thereunto. Saith he; *I would have you to <sup>\*</sup> know* (or by an outward signe to expresse forth) *that the head of every man is Christ, and the head of the woman is the man. Every man therefore praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or prophesying with her head uncovered, dishonoureth her head. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.* It may be demanded, How doth every woman pray and propheticie in the assemblie? They are required to keepe <sup>b</sup> silence in the Churches. The holy Ghost then in the said Chapter to the Corinthians speaketh of such a

So in the words afore the prayer for the Church Militant, and elsewhere.

<sup>\*</sup> 1 Cor. 14. 40.

<sup>\*</sup> Mat. 18. 20.

<sup>\*</sup> Exod. 3. 5.

Joh. 5. 15.

Lev. 19. 30.

Psal. 89. 7.

1 Cor. 11. 3.

4. 5. 7. See Castellioes Annotation on the said place. See chap. 68. all of it.

1 Cor. 14. 34.

\* See what Mr Samuel Hieron hath delivered concerning the reverence to be used in the hearing of Gods word preached, as it is rehearsed in this work where the duty unto God, *the honoring of his word* is expounded.  
c 1. Kings 2. 62.

d Luke 1. 10.  
Lev. 16. 17.

Heb. 5. 1. 3.

*Lumen* on the Synicke of 1. Cor. 11. 4.

faith, That the private ones in the Church are said there to propheticke, in that they with minde doe follow him that speaketh. So that most great German Clerk *Martinus* in his dictionary unto the word *Prophe*to addeth, that to *Prophe*tie signifieth sometimes onely to hear a Prophet;

as in 1. Cor. 11. 1.  
thune house. Ps. 93. 2.

prophecyng and praying of every woman, as of \* every man in the same assembly: for it is there delivered within one period concerning the headhabit of both sexes in each of the worships of GOD, when wee speake unto God, or when God speaketh unto us. And the praying and prophecyng which is to be performed by the whole congregation of men and women is onely by consent unto the Priests performing of both Services. And because consent to the doing of any matter is accounted as the acting of it, therefore in like manner of speaking it is said in the booke of Kings, \* That King Salomon and all Israel with him offered sacrifice before the Lord, when as the act of offering was performed by the <sup>d</sup> Priests. Wherefore also if the Priests now in their performing prayer and prophecyng (or preaching) may not have on their heads their common upper covering, because it is requisite they should shew reverence unto the presence of J E S U S C H R I S T their Lord, ought not also the whole congregation of men, the learners, be habited so on their heads, as that there may bee from them some signe of reverence unto Jesus Christs presence, as well as the women are to have on their heads in the Church some signe of their subjection unto the man? And therefore the holy Apostolicall Church of England knowing that Christ is in every assembly of the Saints, and that hee looketh for bodily worship from all people of both sexes, she tendering the glory of her head Christ, that during all the time, whiles his gracious presence is among his people, it may bee by some outward \* signe from the head of every man

\* Worship the Lord in the beauty of holinesse. Ps. 29. 2. Holiness becometh

acknow-

acknowledged, she hath prescribed, (to the end that no man under any pretence may neglect his due<sup>e</sup> reverence owed unto his head Christ Jesus, but in every part of his publike worship may expresse before Christ a testification of his speciall presence, and that he is his head,) Holy Church zealous of Christs honour and glory, hath in her sacred Constitution ordained, That in the time of every part of Divine service all due reverence is to bee used. And shee thus most divinely delivereth for the sake of Christ her Lord: *No man shall<sup>e</sup> cover his head in the Church or Chappell in the time of Divine service, except he have some infirmity. In which case let him weare a night-cap or coife.* The Church there also requireth kneeling before the Lord Jesus by whom<sup>b</sup> all were made, when as praiers are read. Also to<sup>i</sup> stand up at the saying of our beleefe in Christ, unto the honouring of his presence. And saith the Church likewise: *When in time of Divine Service the Lord Iesus shall be mentioned, due and lowly<sup>k</sup> reverence shall bee done by all persons present, as it hath bin<sup>\*</sup> accustomed: testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgements, that the Lord Iesus Christ the true and eternall Sonne of God, is the onely Saviour of the world, in whome alone all the mercies, graces and promises of G O D to mankind for this life and the life to come are fully and wholly comprised.* By which said care that all due reverence may be performed unto the Lord Iesus in every part of the Divine Service or publicke worship, the holy Church sheweth her loyaltie unto her husband her Lord and maker. And in the Homily concerning the right use of the Church the due reverence unto Christ in every part of his publike worship

<sup>e</sup> Ps. 89. 7. See the seventh article concerning the Clergie delivered in the late Metropolitall visitation. Psal. 2. 11. according to the divine Service translation. Mal. 1. 6. Psal. 89. 7. Heb. 12. 28. Psal. 111. 9. Lev. 26. 2. <sup>f</sup> In the eighteenth Canon. <sup>g</sup> Psal. 95. 6. <sup>h</sup> Col. 1. 16. <sup>i</sup> 1. King. 8. 14. 22. 35. Gen. 18. 22. & 19. 27. So to stand up at the hearing of the Gospell for the day read. see Judges 3. 20. 1. Sam. 9. 17. Ita. 31. 9. Neh. 8. 5. Numb. 23. 18. <sup>k</sup> Phil. 2. 10. Rom. 14. 11. Rev. 5. 12. See ch. 68. & p. 199. <sup>\*</sup> But now many men & women have that most holy custome even in open defiance, so as it is not meete for to mention.



is most fervently, many a time urged. For the Church his Spouse observed how many peoples love unto the honoring of the Bridegrom was waxen cold, as Christ himselfe foretold, that in the latter times it would come to passe, and that iniquity towards him, aswell as towards man would among sundry abound, unto the <sup>1</sup> robbing of him, in withholding from him the <sup>m</sup> due reverence, which his Gospell and his \* holy Church hath prescribed.

1 Mal. 3.9.

m Mat. 23.27.

\* It is much memorable, what our late most gracious Sovereigne, out of his highnes great zeale for Christs due reverence in the publike worship wrote in his sacred meditation on the Lords prayer, That wee are to prepare our reverence in the highest degree for to speake unto God; and not like some, to talke homely with God, as our fellow; which some therefore love to fit lackefellowlike with Christ at the Lords table, as his brethren & camerades. In page 22.

n Rom. 5.1.

o Acts 9. 31.

p Luke 4.18.

2. Rehearse somewhat more out of the Divine Service for our better understanding of Christs Godhead, or his nature from all eternity.

A. In the Athanasian Creed it is said: The Godhead of the Father and of the Sonne is all one, the glory equall, the Majestie coeternall. Such as the Father is, such is the Sonne: He is uncreate, incomprehensible, eternall, Almighty, God and Lord.

2. What is it to beleieve in Jesus Christ? or when may one of the yeeres of discretion be said to have the true faith in the Sonne of God?

A. Whereas the Church in all her most sacred Homily of Faith doth declare, that in whomsoever of perfect naturall age the true, lively, and Christian Faith is, there is in his soule not death but life stirring inwardly in the heart, and shewing it selfe forth more and more by all good works, having withall increase of <sup>n</sup> peace with GOD, and of <sup>o</sup> comfort in the holy Ghost; therefore when one from Christs spirit and word beginneth to receive gladnesse (or good <sup>p</sup> tidings,) to have the breaches in his heart more and more healed, the bruises in his spirit or conscience bound up, and feeleth more and more liberty from his inward captivity under sinne and Satan, and hath the

the eyes of his understanding in somewise opened for  
to see the salvation of the Lord, hee hath then the  
witness within himselfe, that he is endued with the  
Faith in J E S U S C H R I S T.

¶ Luke 3. 6. and  
2. 30.  
¶ 1. Joh. 5. 10.

2. What is the third Article ?

A. Which was conceived by the holy Ghost, borne  
of the Virgin Mary.

2. Rehearse out of the Athanasian Creed that  
which may give light for our better understanding of  
the Incarnation of our Lord Jesus Christ.

A. Our Lord J E S U S C H R I S T is God of the  
substance of the Father, begotten before the worlds :  
and Man of the substance of his mother borne in the  
world. Perfect God and perfect Man ; of a reasonable  
soule, and humane flesh subsisting. Equall to the Fa-  
ther as touching his Godhead, and inferiour to the  
Father touching his Manhood. Who although he bee  
God and man; yet is he not two, but one Christ. One,  
not by conversion of the Godhead into flesh; but by  
taking of the Manhood into G O D. One altogether,  
not by confusion of substance; but by unity of person.  
For as the reasonable soule and flesh is one man : So  
God and man is one Christ.

¶ 1. Joh. 10. 30.

¶ 1. Joh. 14. 28.

2. Recite the Scripture expressing the holy Incar-  
nation.

A. The Angell said unto the Virgin Mary : " Behold  
thou shalt conceive in thy wombe, and bring forth a  
Son, and shalt call his name J E S U S. The holy Ghost  
shall come upon thee, and the power of the Highest  
shall overshadow thee : Therefore also that holy thing  
which shall be borne of thee, shall be called the Sonne  
of G O D. Isaiah said : " The Lord himselfe shall give  
you a signe; behold a Virgin shall conceive and beare a  
sonne.

¶ Luk. 1. 31. 33.

¶ Isa. 7. 14.

sonne, and shall call his name IMMANUEL, which is by interpretation, GOD with us.

2. Mention some saying of the Divine Service hereunto.

x Page 159.

A. In the Homily of repentance it is said: \* JESUS CHRIST, who being true and naturall God, equall and of one substance with the Father, did at the time appointed, take upon him our fraile nature, in the blessed Virgins wombe, and that of her undefiled substance, that so hee might be a Mediatour between God and us, and pacifie his wrath.

2. Why is the Virgin Mary by name expressed?

A. y That Christ may bee knowne to be that true seed of Abraham and a David, of whom it was from GOD foretold and foreshewed by the Prophecies of the Prophets: Of the which Abraham and David the Virgin b Mary lineally descended.

2. In what honour doth the Scripture deliver, that we are to account the Virgin Mary?

A. We are to say of her, that shee was c highly favoured, that the Lord was with her, that she was the most blessed of women, and that blessed is the fruit of her wombe, and that all generations are to call her blessed.

2. What further honour of her memoriall doth the Church now retaine?

A. It d requireth that the day of her Annunciation, and the day of her Purification bee kept holy.

2. What signifieth the name Mary?

A. Saint \* Ierome saith, that it signifieth in the Syrian tongue, A Lady or Mistresse. It is observed to signifie according to its letters importance in the Hebrew, one teaching, &c.

2. What

y In the shorter Catechisme.

z Heb. 1. 16.

a Mt. 1. 1.

b Luke 1. 27. &

2 4. 32. 69.

c Luke 1. 28.

The Church readeth it in the Gospel for the day of her Annunciation, Hail full of Grace.

d See chap. 43.

\* See Martinus his Latine dictionary on the name Maria.

Q. What doth the Church teach us to minde concerning our selves in her prayer for Christmas day?

A. For to pray, *That we being \*born againe, and made GODS children by adoption and grace, may daily be renewed by his holy spirit, through JESUS CHRIST our Lord.* Saint Paul therefore saith, \*My little children, of whom I travaile in birth againe, untill Christ be formed in you. Whereby it is signified, that wee are to labour for to have more and more such a mind and conversation as was in CHRIST. *Whose vertuous conversation and godly life (saith an homily) the Scripture so lively painteth and setteth forth before our eyes, that wee beholding that patterne, might shape and frame our lives, as nigh as may be, agreeable to the perfection of the same.*

\*Ioh. 1. 13.  
with 1. Ioh. 4.  
7. 8.

e Gal. 4. 19.

f The information of certain places of Scripture. page 144. tome 2.

Q. What is the fourth article?

A. Suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell.

Q. What was Pontius Pilate?

A. He was at that time chiefe Judge in Jerusalem g Luke 3. 1.  
under the Emperour of Rome.

Q. Why is the Romane governor, under whom Christ suffered, expressly named?

A. <sup>h</sup> First, the certain expressing of the persons and times bringeth credit to the matter. Secondly, the very thing it selfe declareth that Christ tooke our nature upon him at his due time, the very time limited and appointed by God, that is, when the scepter was transferred from the issue of Juda, to the Romanes, and to forraine Kings, that held the kingdome of sufferance under the Romane Empire. Moreover, it had beene long before foreshewed by God, that Christ should be delivered to the Gentiles, <sup>k</sup> to execution, and should suffer death by the Judges sentence.

h In the larger Catechisme.

i Gen. 49. 10.

k Dan. 9. 26.  
Luke 2. 1. and  
18. 31. 32. 33.

In the shorter  
Catechisme.

See Mat. 26. &  
27.

Mar. 14. & 15.

John 18. and

19. Chapters.

2. What did Christ suffer under Pontius Pilate?

A. He being falsely and maliciously<sup>1</sup> accused by the Jews, suffered under him a condemnation unto death. He was buffeted, scourged, crowned with thornes, and cloathed in purple; and otherwise abused, both most cruelly and spightfully: and final'y, with his crosse laid on his neck, he was haled out of the City, into the place named *Caluarie*, where betweene two theeves, they villanously nailed him upon the crosse: upon the which being extreemely tormented, he suffered most painefull and shamefull death, sustaining withall torments of mind more cruell than any bodily death.

2. Recite out of the Service some expressing of Christs suffering.

<sup>m</sup> The second  
part, pag. 184.

A. In the homily of the Passion it is said, <sup>m</sup> *Call to mind, O sinfull creature, and set before thine eyes Christ crucified. Thinke thou seest his body stretched out in length upon the crosse, his head crowned with sharp thornes, and his hands and his feet pierced with nailes, his heart opened with a long speare, his flesh rent and torne with whippes, his browes sweating water and bloud. Think thou hearest him now crying in an intolerable agony to his Father, My God, my God, why hast thou forsaken me?*

2. Was not GOD a mover of the Jewes for to use his Sonne thus, seeing he by his Prophets foretold, that Christ should suffer such things?

A. Though God foretold by *David*, that one of Christs owne company would betray him; yet hee moved not Judas Iscariot thereunto; it was the Devill being<sup>n</sup> entred into him, which evill spirit<sup>o</sup> ruling in the other children of disobedience, moved them unto such wickednesse as they committed.

<sup>2</sup> Ioh. 13. 27.

<sup>o</sup> Eph. 2. 2.

1 Ag. 2. 23.

2. How is that saying to be understood, <sup>p</sup> *Him being*

being delivered by the determinate counsell and \* foreknowledge of God, yee have taken, and by wicked hands have crucified and slaine ?

*A.* The words only declare, that Gods determinate counsell and foreknowledge was, that **C H R I S T** should in his manhood be left in the hands of the disobedient Jewes ; for hee was to be a sacrifice for the sinnes of the <sup>a</sup> whole world. But yet those persons which did crucify him, did it with wicked hands and hearts, as *Peter* in the same <sup>1</sup> verse signifieth. God also left the bodies of many of his Prophets and Apostles in the hands of wicked ones : Yea, and saith Saint *Paul*, Unto you it is given in the behalfe of Christ, not only to beleve in him, but also to <sup>1</sup> suffer for his sake : and yet those which tortured them, are said to have done <sup>1</sup> wickedly therein, and the casting of them into prison is said to bee the worke of the <sup>11</sup> Devill. Wherefore though Christ was not delivered into his enemies hands without his Fathers determinate counsell, foreknowledge, and sufferance ; yet the delivering of him by Judas Iscariot into the Jewes hands, was very great sinne. And this doth Christ himselte testifie, when as Pilate said unto him, Knowest thou not, that I have power to crucifie thee, and I have power to release thee ? Jesus answered and said, Thou couldest have no power at all against mee, except it were given thee from above : therefore hee that <sup>11</sup> delivered mee unto thee, hath the greater sinne.

*Q.* How is that other like place to be understood, <sup>2</sup> Of a truth against the holy child **J E S U S**, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles, & the people of Israel were gathered together, for to do what soever thy hand & thy counsell determined afore to be done ?

*A.* God had foretold by his Prophets, that such and

\* This Scripture is wrested by some for to teach adoectrine contrary to the expresse delivery of all holy Scripture, and of the divine Service.

q 1. Joh. 2. 2.

r Act. 2. 23.

f Phil. 1. 29.

2 Mat. 23. 33. 34.

35.

4 Rev. 2. 10.

20 Ioh. 7. 11.

2 Act. 4. 27. 28.

<sup>y</sup> Luke 24.26.

<sup>z</sup> Luk. 4.29.30

<sup>a</sup> Ioh. 19.33.36

<sup>b</sup> Mat. 27.64.  
<sup>65.66</sup>

<sup>a</sup> The Greeke word Προπον in Acts 4.28. translated determined hath in it naturally the importance of limiting. see Scapula, &c.  
<sup>6</sup> Luke 22.53.

<sup>a</sup> Luke 23.50.  
<sup>51.52.53.</sup>

such things would befall his Sonne J E S U S, and that hee should <sup>y</sup> undergoe them all. Also when the time of his suffering came, God so ruled the rage of his enemies, that they acted on Christ not whatsoever their malicious mindes could have desired, but what he had determined afore, to suffer that hee should endure. The Jewes afore sought to <sup>z</sup> mischiefe him, but it was not suffered them. Also when Christ hung on the crosse, the souldiers brake the theeves legges, but not a bone of *Iesus*: and Saint *Iohn* saith, it was so, that the Scripture should be fulfilled, saying, <sup>a</sup> A bone of him shall not be broken. And C H R I S T S body (being by his enemies accounted to have been <sup>b</sup> kept fast) was not so long in the power of the watch, as they intended to have kept it. Of all the evils therefore, which were then wrought upon and against J E S U S, there proceeded not any one of them from G O D (though hee <sup>\*</sup> limited them as they were in the committing) but they proceeded only from the devil, as C H R I S T himselte expressly witnessed, saying, <sup>c</sup> When I was daily with you in the Temple, yee stretched forth no hands against me: but this is your honre and the power of darknesse.

*Q.* Explaine the word *Crucified*.

*A.* Christ was fastened to a crosse, they nayled him through hands and feet unto it, and hanged him upon the same betweene two theeves, untill he was dead.

*Q.* Where was C H R I S T buried?

*A.* Saint *Luke* saith, <sup>d</sup> There was a man named *Ioseph*, a Counsellor, and hee was a good man, and a just. The same had not consented to the counsell and deed of them; he was of *Arimathus* a City of the Jewes, who also himselte waited for the kingdome of G O D. This man went unto *Pilate* and begged the body of *Iesus*.

And



And he tooke it downe, and wrapped it in linnen, and laid it in a sepulchre, that was hewen in stone, wherein never man before was laid.

2. Why is it added, That he was buried ?

A. His dead body was laid in grave, that his death should be more evident, and that all men might certainly know it. For if he by and by had revived, many would have brought his death in debate and question, and made it doubtfull.

2. Afore we passe to the last part of this article, rehearse some Scripture testifying of Christs sufferings in his soule.

A. *Isaiah* saith, He poured out his soule unto death, his soule was made an offering for sinne, the LORD hath laid on him the iniquity of us all. The Evangelists write that he said, My soule is exceeding sorrowfull even unto death: that being in an agony, he prayed most earnestly, and his sweat was as it were great drops of blood, falling downe to the ground. And being on the crosse, not long afore he gave up the ghost, he cryed with a loud voice, saying, My God, my God, why hast thou forsaken me ?

2. Recite now some delivery concerning Christs sufferings, as it is in the Church writings.

A. In her larger Catechisme it is said, CHRIST suffered not onely a common death in sight of men, but also was touched with the horror of eternall

measure of the unexpressible dolefull hell in the world to come. The Church saith in the homily of the Nativity & of the passion, that Adam in stead of the citizen of heaven was become the bondslave of hell and a firebrand of hell. In the Homily for the resurrection and pag. 192. it is said, Christ passed through death and hel, to the intent to put us in good hope, that by his strength we shall doe the same. In the larger Catechisme on the tenth article it is said, Faith lifteth up the mind from hel to life. Whereas in Rev. 1. 18. it is said, that Christ hath the keyes of hell and death, Is it not meant of his letting of peoples minds forth of the first death of sinfulness, and so out of the spirituall or first hell of ignorance, sorrow, and unbeliefnes in the conscience? Consider also the signification of the word hell in Prov. 9. 18.

e In the shorter Catechisme.

f Mat. 12. 40.

and 27. 60.

1 Cor. 15. 4.

g Isa. 53. 12.

h Verse 10.

i Verse 6.

k Mat. 26. 38.

l Luke 22. 44.

m Mat. 27. 46.

\* For the more

perfect under-

standing of the

word Hell, it

may be noted,

that sometimes

it signifieth a

certaine darke

and wofull spi-

rituall estate of

the soule, in the

body in this

present life, out

of which by

Christ, Gods

people doe be-

come deliver-

ed, like as by

Christ they are

preserved from

the hell of the

dammned: and

the said hell in

this world is as

it were a certain

likenes in some

manner and

death:

death: he fought and wraſtled as it were hand to hand with the whole army of hell: before the Judgement ſeat of G O D hee put himſelfe under the heavy judgement and grievous ſeverity of Gods puniſhment: hee was driven into moſt hard diſtreſſe: hee for us ſuffered and went through horrible feares, and moſt bitter griefes of mind, to ſatiſſie G O D S juſt judgement in all things, and to appeaſe his wrath. For to ſinners, whoſe perſon C H R I S T did here beare, not onely the ſorrowes and paines of preſent death are due, but alſo of death to come and everlaſting. So when he did take upon him and beare both the guiltineſſe and juſt Judgement of Mankind, which was undone and already condemned, hee was tormented with ſo great trouble and ſorrow of mind, that he cryed out, *My God, My God, why haſt thou forſaken mee?* Hee ſuffered all theſe things without any ſinne, much leſſe did any deſperation poſſeſſe his ſoule. For hee never ceaſed in the meane rime to truſt in his Father, and to have good hope of his ſafety. And being beſet round about with feare, hee was never diſmayed or overwhelmed with ſorrow. And wreſtling with the whole power of hell, he ſubdued and overcame all the force that ſtood againſt him, and all the furious and violent aſſaults.

2. Now rehearſe how the Church hath delivered her underſtanding of C H R I S T S deſcent into hell.

A. It is ſaid in her larger Catechiſme: That as Chriſt in his body deſcended into the bowels of the earth, ſo in his ſoule ſepered from his body hee deſcended into \* hell: and that therewith alſo the vertue and efficacie of his death, ſo pearced through to the dead, and to very hell it ſelfe, that both the ſoules

of

11 Rev. 3. 21.

\* The Church ſignifieth, that the hel where in the departed damned ſoules are, is under the earth, in her laſteſt catechiſme on the article of Chriſts aſcenſion, ſaying, That at the name of Jeſus every knee ſhould bowe both of things in heave, earth, and hell.

See Phil. 2. 10.

11 Pet. 3. 19.

of the unbeleeving felt their most painfull and just damnation for <sup>p</sup> infidelity, and Satan himselfe the <sup>a</sup> prince of hell, felt that all the power of his tyranny and darkenesse was weakened, vanquished, and fallen to ruine. On the other side, the <sup>r</sup> dead which while they lived, beleaved in CHRIST, understood that the work of their Redemption was now finished, and understood and perceived the effect and strength thereof with most sweet and assured comfort. It is said in the Creed in meeter set after the singing Psalmes: *His soule did after this descend, into the lower parts; a dread unto the wicked spirits, but joy to faithfull hearts.*

2. Shew some Scriptures declaring that Christs soule was in hell.

A. David speaking of Christs soule, saith: <sup>r</sup> Thou wilt not leave my soule in hell. And Saint <sup>r</sup> Peter twice mentioneth it in his Sermon. Yea the word *death* in that <sup>u</sup> verse, where our translation is *Having loosed the paines of death*, is in some Greeke copies *hades* of hell. In the vulgar Latine Bible it is also *Inferni* of hell: so in the Syriacke edition it is *רשקיל* of hell, which is said to bee written by S. \* Marke. In the ancient Arabick translation it is *אלהאיה* of hell. Againe the Prophet David saith: \* Thou hast delivered my soule from the lowest (or neithermost) hell. And the most ancient Father \* *Irenaus* understandeth, that David there also meant CHRISTs soule. It is the expresse affirmation of other ancient Fathers, that CHRIST in his soule descended into hell, as of *Tertullian*, *Hierome*, &c. And Saint <sup>r</sup> *Augustine* saith: Who unlesse an infidell (or an unbeleever) will deny that CHRIST was in Hell?

2. Having now heard, what Christ for his part hath

<sup>p</sup> Ioh. 8. 24.

<sup>q</sup> 1. Cor. 15. 55.

Heb. 2. 14. 15.

<sup>r</sup> Rom. 14. 9.

Col. 1. 20.

<sup>f</sup> Psal. 16. 10.

<sup>t</sup> Act. 2. 27. 31.

<sup>u</sup> 24.

\* So *Affedius* relateth in his *Encyclopaedia*, printed anno 1630. and page 167.

<sup>w</sup> Psal. 86. 13.  
<sup>x</sup> In his 5. book against heresies and the thirty first chap.

<sup>y</sup> In his ninety ninth epistle unto *Evebins*.

¶ 1. Ioh. 2. 2.

hath suffered for the salvation of <sup>a</sup> universal mankind, that (as the Divine Service saith) hee by his owne oblation of himselfe once offered, hath made a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; let us now consider what we for our parts are by Christ in his holy Gospel required to doe, under paine of <sup>a</sup> perishing everlastingly.

<sup>a</sup> The Athanas. Creed in the Divine Service so speaketh, signifying that salvation is upon condition, and not to any one of time age absolutely or unconditionably.

<sup>b</sup> In the collect for Innoc. day.

<sup>\*</sup> This doctrine of holy Church that by Christs death is purchased a generall pardon, is of great consolation and for daily meditation.

<sup>c</sup> In the Homily for good Friday, the first part, page 179. See chap. 26.

<sup>d</sup> Rom. 7. 5. and 16. 26.

<sup>e</sup> Acts 6. 7.

A. Whereas we are taught to pray: <sup>b</sup> *Mortifie and kill all vices in us, that in our conversation, our life may expresse thy faith, which with our tongues wee doe confesse*; It is given unto us for to understand; that the Christian faith doth not consist in a bare beleevving of the story of Christs actions and sufferings, but it hath accompanying it an unfeined striving to imitate Christ in such manner as his Gospell hath prescribed. Most divinely therefore the holy Apostolicall Church of England in a certaine Homily signifieth, That for every one of us in particular to receive part of the generall pardon, which is to hee preached openly in Christs name to all the nations of the world, there is required condition to be observed by us. The Church saith: *Vnder this condition doth God forgive us, if we forgive other.* <sup>c</sup> And God is also to be obeyed, which commandeth *us to forgive, if we will have any part of the pardon, which our Saviour Christ purchased once of God the Father, by shedding of his precious Bloud.* Furthermore Saint Paul saith to the Romanes, That <sup>d</sup> obedience is to be unto the faith. And Saint Luke declareth many Priests of the Jewes to become converted, when they became <sup>e</sup> obedient to the Faith.

¶ Seeing then that Christ is the propitiation for the sinnes of the whole world, what is our duty to beleve

believe herewithall?

A. The Church saith, both in her larger and shorter Catechisme: *Christs suffering & death is not only a medicine of our miseries, but also an \* example for us to follow: We ought after this example to be obedient unto the will of God our heavenly Father, and patiently to take all injuries at mans hands, and to crucifie the wicked lusts of the flesh, and to be as dead and buried unto sinne. And if we be once dead & buried to sinne, how shall wee hereafter live in the same?* In the booke of common prayer, and of Homilies the doctrine of our imitating Christs sufferings is often mentioned, and urged as a matter necessary for our learning and observation. Saint Paul saith: <sup>f</sup> If wee be children then are wee heires, heires of God, and joint heires with Christ; if so be that we suffer with him, that we may be also glorified together. He saith unto Timothy; <sup>g</sup> It is a faithfull saying: For if wee be dead with him, we shall also live with him. If we suffer we shall also reigne with him. And therefore he said concerning himselfe: <sup>h</sup> That he laboured to know Christ, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable unto his death. Saint Peter saith: <sup>i</sup> Christ also suffered for us, leaving us an example to follow his steps. And againe he saith: <sup>k</sup> Forasmuch as Christ hath suffered for us in the flesh, arme your selves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

Q. Expresse the required imitation in some more particular manner, How are wee to imitate Christs crucifying?

K

A. Saint

\* This point of Divinity the spirits of disobedience will not take notice of, though the Apostolicall Church of England doth declare it to be necessarily learned, as now along following it is manifested.  
f Rom. 8.17.

g 2. Tim. 2. 11.  
12.

h Phil. 3.10.

i 1. Pet. 2. 21.

k 1. Pet. 4.1.

Gal. 5. 24.

in and 2. 20.

In the Baptisme Service.

In the end of the said Service.

In the Baptisme Service.

q Page 194.

Volunt in his Synagoga lib. 6. cap. 37. faith Spirituali mortificationi conueniētiā spiritualis sepultura, que est continuus mortificationis progressus.

r Eph. 6. 12. See hereunto what afore is observed and set in the margin unto the answer next afore the exposition on Christs descent into hell.  
f So readeth the margin.

A. Saint Paul faith: <sup>1</sup> They that are Christs, have crucified the flesh with the affections and lustes. Hee said of himselfe: <sup>m</sup> I am crucified with Christ. Nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved me, and gave himselfe for me. We are taught to pray, <sup>n</sup> *That we may crucifie the old man.*

2. How are we to imitate Christs death?

A. The Church declareth where she faith: <sup>o</sup> *We are alwaies to remember that Baptisme doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him, that as he died, and rose againe for us, so should wee that are baptized, die from sinne, and rise againe unto righteousness, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlinesse of living.*

2. How are we to imitate Christs buriall?

A. It is signified, where we are taught to pray: <sup>p</sup> *That the baptized party being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, & utter abolish the whole body of sinne.* The Homily of Resurrection faith: <sup>q</sup> *Saint Paul exhorteth us saying: As wee bee buried with Christ by our Baptisme into death, so let us daily die to sin, mortifying and killing the evill desires and motions thereof.*

2. Is Christs descent into hell to be imitated of us in any manner?

A. Saint Paul signifieth, <sup>r</sup> That wee are not onely to wrestle against flesh and bloud, but against principalities, against powers, against the rulers of the darkenes of this world, against spirituall wickednes in high (or heavenly) places: & therefore to take unto



us the whole armour of God, that we may be able to withstand in the evill day : & having done (or overcome) all, to stand, yea to stand so armed, as hee to the Ephesians hath prescribed. And whereas the Church doth teach us to pray for every party to bee baptized, " *Grant that hee may have power and strength to have victory, and to triumph against the dewill, the world, and the flesh*, we are thereby informed, that by the helpe of Christ there may be attained at length in this life some measure of ability so to triumph. Saint Paul told to the Romanes, " That the God of peace would shortly bruisse Satan under their feet. And that in our descending (or entring) into such a warfare against all invisable spirituall enemies, by the helpe of Gods holy spirit wee may at length have some conquest, the Church in a certaine Homily declareth, saying: \* *If we have Christ, then have we with him, and by him, all good things whatsoever we can in our hearts wish or desire, as \* victory over death, sinne, and hell: Wee have the favour of God, peace with him, holinesse, wisdom, justice, power, life and redemption; we have by him perpetuall health, wealth, joy, and blisse everlasting.* See Master Hierons, second Tome, and page 31. and in his *Helpe unto devotion*, the prayer to bee said at the point of death.

Q. What is the fift Article?

A. The third day he rose againe from the dead.

Q. How on the third day?

A. As on good Friday hee suffered death, So on Easterday he rose againe.

Q. By what power came this his Resurrection to passe?

A. By the power of the Eternall Spirit, as it is

K 2

written:

z So in the margin.

u In the Baptisme Service.

w Rom. 16.20. So in the most sacred Letany it is said, *And finally to beat downe Satan under our feet.* See 1. Ioh. 5. 18.

x In the end of the first part of the Homily against the feare of death, page 62. the 1. tome. \* A very memorable sentence is, 1. Cor. 15. 57.



2 Rom. 8. 11.  
and 1. 4.  
1. Pet. 3. 18.

written : <sup>a</sup> If the spirit of him that raised up J E S U S from the dead, dwell in you ; he that raised up Christ from the dead, shall also quicken your mortall bodies, by his spirit that dwelleth in you.

*Q.* Why did C H R I S T then rise againe ?

2 Rom. 4. 25.

*A.* It is written, <sup>a</sup> That he was delivered for our offences, and raised for our justification. Saint Peter saith : <sup>b</sup> God hath begotten us to a lively hope, by the Resurrection of CHRIST once from the dead, to enjoy an inheritance immortall, &c. Also he rose againe, that the <sup>c</sup> propheties might be fulfilled, which told before, that neither his body should bee touched with corruption, nor his soule be left in hell.

1. Pet. 1. 3.

1. Cor. 15. 4.  
Phil. 1. 6.

*Q.* Rehearse some saying of the Church concerning the use, which wee are to make concerning Christs Resurrection.

*d* In the end of  
the Homily of  
the Resurrect.

*A.* It is said in a certaine Homily : <sup>d</sup> If wee apply our faith to the vertue thereof in our life, and conforme us to the example and signification meant thereby, wee shall bee sure to rise hereafter unto everlasting glory. S. Paul saith :

2 Rom. 6. 4. 5.

<sup>e</sup> We are buried with him by baptisane into death, that like as C H R I S T was raised up from the dead by the glory of the Father ; even so we also should walke in newnesse of life. For if wee have bin planted together in the likenesse of his death : we shall be also in the likenesse of his Resurrection. And to the Colossians hee saith : <sup>f</sup> If yee be risen with Christ, seeke those things which are above, where Christ sitteth on the right hand of God : set your affections on things above, not on things upon the earth. Wherefore the Church saith in her larger Catechisme : *If we be risen againe with Christ, if by assured faith and steadfast hope we be conversant with him in heaven, then ought we from*  
hence.

*f* Col. 3. 1. 2.

henceforth to bend all our cares & thoughts upon heavenly, divine, and eternall things, not earthly, worldly, and transitory. And as wee have heretofore borne the image of the earthly man, we ought from henceforth to put on the image of the \* heavenly man, quietly and patiently bearing, after his example, all sorrowes and wrongs, and following and expressing his other divine vertues so farre as mortall men be able.

g 1. Cor. 15. 49.

\* This and all other the Church her high divine deliveries wee should learne and alwaies remember.

*h* In the Homily of the Resur. pag. 190.

2. How long did Christ remaine upon the earth after that he rose againe?

*A.* It is said, <sup>h</sup> That it pleased our Saviour not straightway to withdraw himselfe from the bodily presence and sight of his disciples, but hee chose out forty dayes, wherein he would declare unto them, by manifold and most strong arguments and tokens, that hee had conquered death, and that hee was also truly risen againe to life.

2. What is the sixt Article?

*A.* He ascended into heaven, and sitteth at the right hand of God the Father Almighty.

2. On what day did Christ ascend into heaven?

*A.* On the <sup>i</sup> fortieth day after his Resurrection, the which is called *Ascension day*, or commonly *Holy Thursday*.

*i* Acts 1. 3.

2. In what manner did he ascend?

*A.* <sup>k</sup> He was taken up, and a cloud received him out of his Apostles sight, Angels being present with their service unto him.

*k* Acts 1. 9. 10.

<sup>l</sup> In the Homily of the Resur.

<sup>m</sup> Ioh. 17. 5.

<sup>n</sup> 1. Pet. 3. 22.

<sup>o</sup> So in the preface to be read on Ascension day.

Ioh. 14. 3.

2. Why did hee ascend into heaven?

*A.* It is said: <sup>l</sup> That hee ascended up to his father into the heavens, there to receive the <sup>m</sup> glory of his most triumphant conquest and victory: also to <sup>n</sup> prepare a place for us, that where hee is, thither might wee also ascend, and

o Eph. 4. 10.

reigne with him in glory : ° also that he might fill ( or fulfill ) all things.

p So in the  
margin.

Q. What use are we to make of his ascending ?

A. The use is signified unto us in the collect for Ascension day , and also in the Collect for the Sunday after, where we are taught to pray : *Grant that we may in heart and minde ascend into heaven , and with him continually dwell : therefore also to pray ; O God , leave us not comfortlesse , but send to us thy holy Ghost to comfort us , and to exalt us unto the same place.* Saint Paul being on earth said , ° that his conversation was in heaven : So we are to lift up our hearts unto the Lord , that wee may receive of his spirituall gifts , which he being ascended now on high , doth ° give unto men.

q Phil. 3. 20.

r Eph. 4. 8.

Q What is meant by the words , *Hee sitteth at the right hand of God the Father Almighty* ? May wee suppose and imagine that God hath the shape or forme of a man ?

\* In the larger  
Catechisme.

f 1. King. 2. 19.

Ps 110. 1.

Matt. 20. 21.

z Eph. 1. 20. 21.

22 23. and 5.

23.

u Col. 1. 17.

w Phil. 2. 9 10.

x So speaketh  
the Church in  
the end of the  
answere next  
afore. Sundry  
of the ancient  
fathers have  
delivered, that  
hell is under  
the earth.

A. \* No. But because wee speake of God among men , we doe in some sort after the manner of men , expresse thereby how CHRIST hath received the Kingdome given him of his Father. For ° Kings use to set them on their right hands to whom they vouchsafe to doe highest honour , and make Lieutenants of their dominion. Therefore in the words is meant, that God the Father made ° CHRIST his Sonne the head of the Church , and that by him his pleasure is to preserve them that bee his , and to governe all things ° universally. Hee hath exalted him to the highest heighth , and given him a name , that is above all names , that at the Name of JESUS every ° knee should bow , both of things in heaven , earth and ° hell.

Q. What

2. What is the seventh article?

A. From thence shall hee come to judge the quick and the dead.

2. From whence is it meant that CHRIST shall so come?

A. From out of heaven, from the right hand of God the Father Almighty. The Scripture saith,<sup>y</sup> The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of GOD; and the dead in Christ shall rise first. Then we which are alive and remaine, shall be caught up together with them in the clouds, to meet the LORD in the ayre, and so shall wee ever be with the LORD. The Church saith, <sup>z</sup> By CHRIST hath Almighty GOD decreed to dissolve the world, to call all before him, to judge both the living and the dead; and finally by him shall he condemne the wicked to eternall fire in hell, and give the good eternall life, and set them assuredly in presence with him in heaven for evermore.

1. 1. Thes. 4. 16.  
17.

2. In the Rogation Homily,  
page 229.  
2. Cor. 5. 10. 11.  
Act. 10. 42.  
See Chap. 31.

2. Is there any other judging of mankind by CHRIST JESUS?

A. Yea, hee judgeth every soule so soone as it is gone out of the body, as he himselfe concerning <sup>a</sup> *Dives* and *Lazarus* declareth. The divine Service saith, <sup>\*</sup> *That after this life, there is an account to be given unto the righteous Iudge, of whom all must be judged without respect of persons.* Saint Paul saith, <sup>b</sup> After death is a judgement. And whereas the holy Scripture and the divine Service doe many times declare, that CHRIST will pronounce judgement upon every one of mankind, without respect of persons according to their <sup>d</sup> works done here in their bodies, doth not the doctrine of Absolute Reprobation, viz. That GOD hath from all eternity,

<sup>a</sup> Luke 16. 22,  
23. 25.

<sup>\*</sup> In the Visitation Service.

<sup>b</sup> Heb. 9. 27.

<sup>c</sup> See the Scriptures quoted in the margent of Widd. 67.

<sup>d</sup> See the Scriptures quoted unto Pl. 62. 12.

e see the end of  
 the Athanasian  
 Creed, and  
 Chap. 31.  
 f Rom. 2. 6. 7.  
 8. 9. 10. 11.  
 g Pl. 33. 13. 14.  
 15. Will. 6. 7.  
 h Rev. 3. 20.  
 Heb. 3. 6. 7. 8. 15.  
 Prov. 1. 23. 24.  
 &c.  
 i Pl. 24. 6. 7.  
 Rev. 3. 20.  
 Sir. 15. 14. 15.  
 16. 17.  
 Jer. 21. 8.  
 2. Cor. 6. 1.  
 Jude 4.  
 See the translation  
 thereof in  
 the Epistle for  
 Simon and Iudas  
 day.  
 k Ezech. 18. 23.  
 25. 29. 30. 26.  
 27.  
 \* So the most  
 greatly learned  
 Doctour in our  
 Church, Master  
 Thomas Jack on  
 in his 18. Chap.  
 of the first part  
 of Gods office  
 and attributes  
 delivereth.  
 Read most dili-  
 gently from  
 Cap. 14. to that  
 Bookes end.  
 The farty may  
 there under-  
 stand much.

eternity, irrevocably, irresistibly, and unchangeably  
 decreed and ordained some to be damned everlasting-  
 ly, to whom (as they say) he offereth not his grace as  
 he doth unto others, but doth withhold from such his  
 Spirits calling on them; doth not the said doctrine di-  
 rectly crosse Christs righteous and \* unpartiall judge-  
 ing of all mankind? How can hee equally and in an  
 even maner judge every soule according to his<sup>e</sup> deeds;  
 if he hath not<sup>e</sup> fashioned every heart alike, and cre-  
 ated all with a<sup>b</sup> power to heare the voice of his pre-  
 venting grace when it calleth, and to<sup>i</sup> open the doore  
 of their hearts, when he by his spirit knocketh there-  
 on? The who<sup>e</sup> k eighteenth Chapter of Ezechiel is  
 by the wisdom of G O D of purpose made for to  
 roote out such an opinion out of the minde of Man-  
 kind, which was in hatching in those times. And so the  
*whole Homily of falling from God* is by the divine wise-  
 dome of the Church made for to keepe forth of our  
 minds such an op nion of Jesus Christ the righteous  
 Judge eternall. What can be possibly said more plaine-  
 ly, than doth the Lord there by *Ezechiel*? O house of  
 Israel, are not my wayes equal? I judge you every one  
 according to his wayes. See *Ezech. 18.* the whole. It is  
 not possible to utter unto the full, into what a slumber,  
 sleepe, yea death in sinfulnessse the said doctrine of  
 \* Absolute Reprobation hath brought the world,  
 wheresoever it hath beene received for a truth. But  
 wheresoever the Catholike doctrine in that point is  
 beleaved, as it is delivered in the booke of common  
 prayer, there people feaing Christs dreadfull and un-  
 partiall judgement doe betake themselves not to re-  
 ceive G O D s grace in vaine, but as the Gospell com-  
 mandeth, for to worke out their owne salvation with  
 feare

feare and trembling by a true and lively faith in Christ Jesus.

Q. Doth Christ in no manner judge people in this life?

A. Many Scriptures doe expresse that hee judgeth in some manner both bodies and soules now in this world. *David* saith, 'Thou rendrest to every man according to his workes. *Saint Peter* saith, " If yee call on a Father, who without respect of persons judgeth every one according to his workes, passe the time of your sojourning here in feare. *David* saith, " G o b standeth in the congregation of the mighty, he judgeth among the Gods. Hee saith concerning the disobedient Jews, God gave them their request, but <sup>o</sup> sent leanness into their soule. Doth not *Saint Iohn* foretell C H R I S T S <sup>p</sup> judging the great whore, in this life? Are not Judgements <sup>a</sup> temporall on body and soule in this life denounced to come downe upon people of disobedience, in all places of the holy Bible? Had not <sup>r</sup> *Saul*, <sup>r</sup> *Indas*, and the like, whiles they here lived, some <sup>r</sup> tast of their eternall judgement? Doth not Gods spirit beare <sup>u</sup> witness with obedient spirits, whereby they can call, *Abba*, Father? And doth not the holy Spirit stil shew it selfe grieved, when as contrary to the light of it in the conscience, some will sin by false swearing and the like horrible abominations, in that it smiteth the spirit of man and woman, " woundeth the conscience, sendeth <sup>x</sup> pricks into the heart, and remorses into the mind? *David* saith, <sup>y</sup> God judgeth the righteous, and God is angry with the wicked every day. <sup>z</sup> The Lord is knowne by the judgement which he executeth: the wicked is snared in the worke of his owne hands. <sup>a</sup> *Higgaion*. <sup>b</sup> *Selah*.

L

2. What

1 Pt. 6. 2. 13.  
 m 1. Pet. 1. 17.  
 n Psal. 82. 1.  
 o Psal. 106. 15.  
 p Rev. 19. 2.  
 q See all Deut.  
 28. Lev. 26.  
 Joh. 5. 22. 23.  
 Mat. 28. 18.  
 r 1 Sam. 28. 6.  
 15. 16.  
 s Mat. 27. 4. 5.  
 t Ili. 66. 24.  
 The Hebrew  
 word there ren-  
 dred have trans-  
 gressed, is trans-  
 gressing, and it  
 importeth wil-  
 fully, see Heb.  
 10. 26. See Cap.  
 97. & pag. 380.  
 see in Riders  
 Dictionary on  
 Conscientia.  
 u Rom. 8. 16. 13.  
 w Prov. 18. 14.  
 x Act. 2. 17.  
 see Chap. 1.  
 of Divinity.  
 & Ro. 2. 15. 16.  
 y Psal. 7. 11.  
 z Psal. 19. 6.  
 a b A meditac-  
 on alwaies (as  
 some do inter-  
 pret.)

Q. What is the eighth article ?

A. I beleeeve in the holy Ghost.

Q. What is the holy Ghost ?

eIn the homily  
for whitunday  
pag. 207. 208.

A. The Church thus declareth, *The holy Ghost is a spirituall and diuine substance, the third person in the Deity, distinct from the Father and the Son, and yet proceeding from them both. As for his proper nature and substance, it is altogether one with God the Father, and God the Sonne, that is to say, spirituall, eternall, uncreated, incomprehensible, almighty; so be short, he is even God and Lord everlasting. In the sacred song to be sung at Ordering of Priests, it is said,*

d Called *Veni Creator.* See chap. 5.

*Thou art the very comforter  
in all woe and distresse,  
The heavenly gift of God most high,  
which no tongue can expresse.  
The fountaine and the lively spring,  
of ioy celestiall,  
The fire so bright, the love so cleere,  
and unction spirituall.*

In the Nicene Creed he is also called *the LORD and giver of life, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets.* Most memorably hereunto is it said in the Rogation Homily, *Let us with so good heart pray, as the wise man did, and we shall not faile but to have the assistance of the holy Ghost. For hee is soone seene of them that love him, hee will be found of them that seeke him: for very liberall and gentle is the spirit of wisdom. In his power we shall have sufficient ability to know our duty to GOD, in him we shall be comforted and encouraged to walke in our duty, in him we shall be meet vessels to receive the grace of Almighty GOD: for*

e Page 230.

f Sap. 6. 12. &c.

\* All these operations of the holy Ghost, which are here by the diuine wisdom of the Church reckoned up, are greatly memorable.



it is hee that purgeth and purifieth the minde by his secret working. And he onely is present every where by his invisible power, and containeth all things in his dominion. He lightneth the heart to conceive worthy thoughts of Almighty GOD, hee sitteth in the tongue of man for to stirre him to speake unto his honour; no language is hid from him, for hee hath the knowledge of all speech, hee only ministreth spirituall strength to the powers of our soule and body. A great part of the Homily for Whitsunday openeth the mystery of the holy Ghost. And because it is the eighth article of the Christian faith to beleieve in the holy Ghost, so great a matter in the Christian Religion, therefore in the godly prayer for 3 Sunday wee are taught to say, *O Almighty and mercifull Lord, which givest unto thy elect people the holy Ghost as a sure<sup>h</sup> pledge of thy heavenly Kingdome: grant unto us, Lord, thy holy Spirit, that he may beare witnesse with our spirit, that we be thy children, and heires of thy Kingdome; and that by the operation of this spirit, wee may kill all carnall lusts, unlawfull pleasures, concupiscences, and evill affections contrary unto thy will, by our Saviour and Lord Iesus Christ.*

2. What is it to beleieve in the holy Ghost?

A. Not onely to beleieve that there is an holy Ghost (<sup>i</sup> which thing also \* some consider not on) but also to expect the comming of it into our hearts, from the Fathers sending in CHRIST'S name. And therefore it is to be<sup>k</sup> prayed for, yea and to be prayed unto, and to be worshipped as God eternall, coequall with the Father and the Son, and faith, and hope, and <sup>l</sup> confidence is also to be had in him the Lord Almighty.

ing Psalms, wherein prayer is for the receiving the holy Ghost. Ioh. 14. 26. & 15. 26. & 16. 13. / so saith the Church in both her Catechismes on this article, and delivereth sundry more considerations about the working of the holy Ghost in us,

L 2

2. What

g This divine prayer is set among the godly prayers after the reading Psalms of the common prayer bound unto the smaller Bibles. h 2 Cor. 1. 22. Eph. 1. 13. 14. i Act. 19. 2.

\* Many in these dayes will take no notice of what the church saith, when a Bishop is consecrated, and a Priest is Ordered, the which is expressed in the divine service then to be read.

k The Church therefore hath 2 divine songs unto the singing

Q. What is the ninth article?

A. The holy Catholike Church, the communion of Saints.

Q. How is the visible Church of CHRIST described?

*m* So saith the Churches article thereof.

A. *m* It is said to be a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance, in all those things that of necessity are requisite to the same.

Q. Why is the Church called holy?

*m* In each catechisme.

1. Pet. 1. 15. 16.

A. It is said, "That by this marke it may be discerned from the wicked company of the ungodly.

Q. What is the meaning of *Church Catholike*?

*m* Eph. 4. 4. 5. 6.

A. It is said in the larger Catechisme thus, It is as much as if I called it universall: for this company or assembly of the godly is not pent up in any certaine place or time, but it containeth and compriseth the universall number of the faithfull, that have lived and shall live in all places and ages since the beginning of the world, that there may be one body of the Church, as there is one CHRIST, the only head of the body. For whereas the Jewes claimed and challenged to themselves the Church of God as peculiar and by lineall right due to their nation, and said that it was theirs, and held it to be only theirs: the Christian faith professeth that a great number and infinite multitude of godly persons, gathered together out of all countries of the world, out of all parts of all nations every where, and all ages of all times, by the strength and power of his holy word and voice, and by the divine motion of his heavenly Spirit, is by God incorporated into this Church as into his owne city, which all agreeing

ing together in one true faith, one mind and voice, may be in all things obedient to Christ their only King, as members to their <sup>r</sup> head.

*p Eph. 4. 15. 16.*

2. What meaneth the Communion of Saints?

A. It is said also in the larger Catechisme, Where- as God hath as well in all coasts and countries, as in all times and ages, them that worship him purely and sincerely, all they, though they be severed and sundred by divers and farre distant times and places, in what nation soever, or in what land soever they be, are yet members most neerely <sup>r</sup> conjoynd and knit together of one and of the selfe same body whereof CHRIST is the head. Such is the <sup>r</sup> communion that the godly have with God and among themselves. For they are most neerely knit together in community of spirit, of faith, of sacraments, of prayers, of forgiveness of sins, of eternall felicity, and finally, of all the benefits that God giveth to his Church through CHRIST. Yea they are so joynd together with most strait bonds of concord and love, they have so all one mind, that the <sup>r</sup> profit of any one and of them all is all one, and to this endeavour they doe most <sup>r</sup> bend themselves, how they may with interchange of beneficial doings with counsell and help, further each other, in all things, and specially to attaining of that blessed and eternall life. But because this communion of Saints cannot be perceived by our senses, nor by any natural kind of knowledge or force of understanding, as other civill communities and fellowships of men may be, therefore it is here rightly placed among these things that lie in beleefe.

*9 Psal. 122. 3.  
Col. 2. 19.*

*12. Cor. 13. 14.  
and 1. Joh. 1. 3.*

*1. Cor. 12. 26.*

*2 Phil. 2. 4. 10.  
21.  
Rom. 12. 5.*

2. Hath not the Church here on earth any manner of Communion with the Saints in heaven?

L 3

A. Yea,

u Pf. 34. 7. and  
91. 11. 12.  
Dan. 12. 1.  
Eph. 3. 10.

w Heb. 11. 22.  
23. 24.

x Mat. 16. 19.  
and 18. 18. 19.  
Luke 24. 47.  
Ioh. 20. 23.

\* The Atheists  
and libertines  
of these dayes  
have this sacred  
doctrine in  
great derision.  
See chap 63. of  
the Christian  
Divinity.  
y Ioh. 15. 4. 6.  
Eph. 5. 23.  
Matt. 24. 13.

A. Yea, they have such as is testified in the holy Scriptures. The Divine Service in the Collect for the day of Saint Michael and all Angels, signifieth, *"That they which alway doe God service in heaven, doe by his appointment succour and defend us here on earth.* Also the Church in her proper preface to bee read on all the high Feast dayes of the yeere, having mentioned the great mercies of God towards all mankind through JESUS CHRIST, concludeth, saying: *"Therefore with Angels and Archangells, and with all the company of heaven, we laud and magnifie thy glorious name, &c.*

Q. What is the tenth Article?

A. The Forgivenesse of sinnes.

Q. Why is there by and by after the Church made mention of the forgivenesse of sinne?

A. In the larger Catechisme it is said: First, because the \* keyes, wherewith heaven is to be shut and opened, that is, that power of binding and loosing, of reserving and forgiving sinnes, which standeth in the ministerie of the word of God, is by Christ given and committed to the \* Church, and properly belongeth unto the Church. Secondly, because no man obtaineth forgivenesse of sinnes, that is not a true y member of the body of CHRIST, that is, such a one as doth not earnestly, godlily, holily, yea and continually, and to the end, embrace and mainteine the common fellowship of the Church.

Q. Is there then no hope of salvation out of the Church?

A. The said Catechisme saith: Out of it can be nothing but damnation, death and destruction. For what hope of life can remaine to the members, when they are pulled asunder and cut off from the head and body?

body? They therefore that seditiously stirre up discord in the Church of GOD, and make division and <sup>a</sup> strife in it, and trouble it with sects, have all hope of safetie by forgivenessse of finnes cut off from them, till they be reconciled and returne to agreement and favour with the Church.

*Q.* What is meant by the word forgivenessse?

*A.* It also saith: That the faithfull doe obtaine at Gods hand discharge of their fault, and pardon of their offence: For GOD for <sup>a</sup> CHRISTs sake freely forgiveth them their finnes, and rescueth and delivereth them from judgement and damnation, and from punishments just and due for their ill doing.

*Q.* Is there nothing at all to be done on our behalf, that we may obtaine forgivenessse of finnes?

*A.* The Church saith: Although among men, the fault once graunted, it is hard to obtaine forgivenessse of him that ought to be the punisher of offences, yet even they that are strangers to our religion, have not bin ignorant, that confession is a certaine remedy to him that hath done amisse. The Lord promiseth that he will pardon sinners if they <sup>b</sup> repent, if they amend & turn their hearts from their naughty lives unto him.

*Q.* Though to treat of repentance be proper, where it is mentioned in the most sacred Catechisme, yet because here it hath bin spoken of, and it is the condition which we are required to keepe and performe, if we should have of God through CHRIST pardon for our sins, it is profitable now to have it explained. Recite therefore, what saith the Church of it unto this Article?

*A.* It saith, That it hath two chiefe parts, The mortifying of the old man or the flesh: and the quickening of

<sup>a</sup> Rom. 2. 8. 1  
and 16. 17.  
Gal. 5. 20. 21.  
Tit. 3. 10. 11.  
See the 1. part  
of the Homily  
against conten-  
tion.  
See chap. 91.

<sup>a</sup> Pf. 32. 1. 2.  
Act. 13. 38. 39.  
Eph. 1. 7.  
Col. 4. 32.  
1. Ioh. 2. 12.

<sup>b</sup> Ier. 18. 8.  
Acts 3. 19. 20.  
Isa. 55. 7.

e Pf 1.3.4.17.  
Prov. 28.13.  
2 Cor. 7.10.11.  
1. Ioh. 1.9.

d Eze. 36.31.  
Luke 15.18.  
and 23.41.

e 1. Cor. 11.31.

of the new man or the spirit. The mortifying of the old man is unfeined and sincere acknowledging and <sup>e</sup> confession of sin, and therewith a shame and sorrow of minde, with the feeling whereof the person is sore grieved, for that he hath swarved from righteousness, and not bin obedient to the will of GOD. For every man ought, in <sup>d</sup> remembring the sins of his life passed, wholly to millike himselfe, to be angry with himselfe, and to be a severe judge of his own faults, and to give sentence and pronounce <sup>e</sup> judgement of himselfe, to the intent hee abide not the grievous judgement of God in his wrath. This sorrow some have called contrition, whereunto are joynd in neerenesse and nature an earnest hatred of sin, and a love and desire of righteousness lost.

2. But the conscience of heinous offences, and the force of repentance may be so great, that the minde of man on each side compassed with feare may be possessed with despaire of salvation.

f Gen. 4.13.  
Matt. 27.3.4.  
g 2. Cor. 2.7.  
h Eph. 4.23.24.

i Gal. 3.23.25.  
k Luke 4.18.  
l Act. 2.41.46.  
and 16.34.

1 P. 1.16.3.4.6.  
7.8.10.

4. The answer of the Church is : That is <sup>e</sup> true, unlesse God doe bring <sup>e</sup> comfort to the greatnesse of sorrow. But to the godly there remaineth yet one other part of repentance, which is called <sup>h</sup> renewing of the spirit, or quickening of the new man, That is, <sup>i</sup> When faith commeth and <sup>k</sup> refresheth and lifteth up the minde, so troubled, asswageth sorrow, and comforteth the person, and doth revoke and raise him up againe from desperation, to hope of obtaining pardon of God through CHRIST, and from the <sup>l</sup> gate of death, yea from hell it selfe unto life. And this it that we professe, that wee beleewe the forgivenesse of sinnes.

2. What is the eleventh Article?

1. The

**A.** The Resurrection of the body.

**Q.** When shall that be?

**A.** In the Athanasian Creed it is said : *That at*

**CHRIST** comming all men shall rise againe with their bodies, and shall give account for their owne workes. And they that have done good, shall goe into life everlasting : and they that have done evill into everlasting fire.

*m* Matt. 25. 31.  
32. 33. 46.  
Rom. 14. 10.  
12. 11.  
Ioh. 5. 28. 29.

**Q.** In what sort shall the body of every Saint bee raised up?

**A.** It is signified in the Scripture set in the Buriall Service, saying : **Our LORD JESUS CHRIST** shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things unto himself.

*n* Phil. 3. 21.

**Q.** What use may we make from beleeving the generall Resurrection in the last day?

**A.** That we may be partakers of the \* glorious Resurrection in the life everlasting, it is necessary that we now have part in the first Resurrection, because it is written: **Blessed & holy is he, that hath part in the first resurrection, on such the second death hath no power.**

\* So speaketh the Church in her prayer appointed to bee said afore an Homily or sermon, in Canon 55.  
o Rev. 10. 6.  
Eph. 5. 14.

**Q.** What is the first Resurrection?

**A.** The Church doth signifie unto us, what it is in the Service of buriall, where it teacheth us to pray : *Wee meekely beseech thee, O Father, to raise us from the death of sinne unto the life of righteousness.*

*p* Rom. 6. 5. 17.  
18.

**Q.** What is the twelfth article?

**A.** The life everlasting.

**Q.** Rehearse some of the Divine Service saying, Where it is signified, what that life is?

**A.** In the Service for the Buriall of the dead, it is declared to be, *An ever living with the Lord, and in whom to bee in rest, joy, and felicity; to have perfect con-*

*q* 1. Thes. 4. 17.  
r Widd. 3. 1. 3.



f Phil. 3. 21.

2 Pl. 73. 24.

summation and blisse; both in <sup>r</sup> body and soule, in Gods eternall and everlasting<sup>r</sup> glory.

¶ *Q.* Recite how the Church hath shewed, that the condition of all soules departed in the true faith of Christ now is.

u In the end  
of the third  
part, and page  
68.

*A.* In the Homily against the feare of death it saith,  
" That blessed and comfortable is the state of the heavenly life to come, and sweet is the condusion of them that depart in the L O R D, how they are delivered from the continuall encumbrances of their mortall and sinfull body, from all the malice, Crafts, and deceits of this world, from all the assaults of their ghostly enemy the devill, to live in peace, rest, and endlesse quietnesse; to live in the fellowship of innumerable Angells, and with the congregation of perfect iust men, as Patriarchs, Prophets, Martyrs and Confessors, and finally unto the presence of Almighty God, and our Sa-  
viour JESUS CHRIST.

¶ *Q.* What use are we to make from beleefe of this Article concerning the life of the world to come?

w It is among  
the godly pray-  
ers at the end  
of the divine  
service.

*A.* In the prayer for " Saturday wee are taught to desire of God to graunt unto us sure hope of the life everlasting, that wee being in this miserable world, may have some taste and feeling of it in our hearts. In a prayer of the matrimony service, we are instructed to beseech G O D for to sow the seed of eternall life now in our minds. The Church in an " Homily saith: Apply your selves to live in CHRIST, that CHRIST may still live in you, whose "avours and assistance if ye have, then have you everlasting life already within you. And Saint Paul to the Hebrews plainly sheweth, that now a <sup>r</sup> taste of the powers of the world to come may be enjoyed. Wherefore if we would have the fulnesse of life everlasting in the world to come, we are to begin

x The Homily  
of the Resur-  
rection, p. 195.

y Heb. 6. 5.

now

now with that which the Scripture calleth that life. 1 Ioh. 12. 50.

\* CHRIST faith, That his Fathers commandement is life everlasting: and therefore his requiry is; if thou wilt enter into a life, keepe the Commandements. Mat. 19. 17.  
And the Church delivereth hereon, *That the works of the <sup>b</sup> morall commandements of God be the very true works of faith, which lead unto the blessed life to come.*

*b* In the beginning of the second part of the Homily of good workes, pages 32. 33. so in the end of the third part of that Homily and page 39.

2. Why doth the Creed make mention only of life everlasting, and of hell no mention at all?

A. In the larger Catechisme it is said: This is a confession of the Christian faith, which pertaineth to none but to the godly, and therefore rehearseth onely those things that are fit for comfort, namely the most large gifts which God will give to them that bee his. And therefore here is not recited what punishments are provided for them that be out of the Kingdome of God.

2. Why is the word *Amen* added to the Creed?

A. It is observed to be added as a seale of the beleeve: For although the Creed be not a prayer; yet this partiele is justly added thereto, as a seale of the faith, whereof a summe is in the Creed.

2. Why doth the Church immediatly after the Creed make this question, *What doest thou chiefly learne in these articles of thy beleeve?*

A. Because it is her holy minde, that every one should have some understanding of what they have learned by heart. And therefore immediatly after the ten Commandements, and the Lords prayer, the like question is made. 1 Act. 8. 30. Nch. 8. 8. 1. Cor. 14. 20.

2. What is the summe of the Catechismes answer thereunto?

A. That we are to have a right beleeve in each person

<sup>d</sup> The 1. part,  
Pages 208 209.

son of the Trinity. And the Church saith in the <sup>d</sup> homily for Whitsunday, *As there are three severall and sundry persons in the Deity, so have they three severall and sundry offices proper unto each of them: the Father to create, the Sonne to redeeme, the holy Ghost to sanctifie and regenerate.*

<sup>2</sup> Seeing on the first article of the Creed it hath been spoken concerning G O D the Fathers creation of all things, there needeth here no question thereon. Shew now how Christ hath redeemed all Mankind.

<sup>A</sup> Saint Paul saith, <sup>c</sup> That hee gave himselfe a ranfome for all; hee died for universall Mankind. Even so expressely speaketh the Church in the homily for the passion: C H R I S T suffered death <sup>f</sup> universally for all men. Againe, <sup>B</sup> The death of C H R I S T is availeable for the redemption of all the world. To the Romanes it is said, <sup>h</sup> As by the offence of one, judgement came upon all men to condemnation: Even so by the righteousness of one, the free gift came upon all men unto justification of life. In the second Antheme to be read on Easter day, it is said, *As by Adam all men doe die: So by C H R I S T <sup>i</sup> all men shall be restored unto life.*

Further saith the Church, <sup>k</sup> G O D gave C H R I S T to the whole world, that is to say, unto Adam, and to all that should come after him. The Scripture saith, <sup>l</sup> God was in Christ reconciling the world unto himselfe, not imputing their trespasses unto them. Now he commandeth <sup>m</sup> all men every where to repent. <sup>n</sup> He hath offered faith unto all men. The grace of G O D that bringerth salvation hath appeared unto all men. And C H R I S T gave himselfe for us, that hee might <sup>o</sup> redeeme us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good workes: That we be-

<sup>e</sup> 1. Tim. 2.6.  
<sup>2</sup> Cor. 5.15.  
Heb. 2.9.  
See Chap. 25.  
<sup>f</sup> Page 181.

<sup>g</sup> In the first  
part of the ho-  
mily of the Sa-  
crament, p. 200.  
<sup>h</sup> Rom. 5.18.

<sup>i</sup> 1 Cor. 15. 22.  
<sup>k</sup> In the second  
part of the pas-  
sion Homily.  
page 185.  
<sup>l</sup> 1 Cor. 5.19.

<sup>m</sup> in Act. 17. 30.  
<sup>n</sup> Verse 31.

<sup>o</sup> Tit. 2.14.

ing

ing by him <sup>p</sup> delivered out of the hands of our enemies <sup>p</sup> Luk. 1. 74-75.  
might serve God without feare, all the dayes of our  
life in holinesse and righteousnesse before him. And  
whereas hereagainst it is said by some, That Christ  
dyed not for universall Mankind efficiently or effe-  
ctually, namely for such as perish; they consider not,  
what the Scripture signifieth C H R I S T to have done,  
that hee did it not in phantasie; but in reality, in very  
deed. Saint *Peter* in 2.Ep. 2. 1. foretelleth, That there  
would be those which will bring in damnable here-  
sies, even denying the Lord that \* bought them, and  
bring upon themselves swift damnation. And Saint  
*Paul* signifieth more, where hee saith, O how much  
sorer punishment, suppose ye, shall he be thought wor-  
thy, who hath trodden under foot the Sonne of God,  
and hath counted the blood of the covenant, where-  
with hee was \* sanctified, an unholy thing, and hath  
done despite unto the Spirit of Grace? *Heb.* 10. 29. Al-  
so in 1. *Ioh.* 2. 2. it is not said, that C H R I S T is the pro-  
pitiacion for the sinnes of the world, but for the sinnes  
of the whole world, for to include uniuersall mankind  
therein, and not to exclude so much as any one of the  
whole posterity of *Adam*, that ever was, or that now is,  
or that shall be at any time hereafter.

Q. What is the holy Ghosts sanctifying of peo-  
ple?

A. It is shewed in the 1 Homily for Whitsunday,  
where it is said, It is the holy Ghost, and no other  
thing, that doth quicken the minds of men, stirring up  
good and godly motions in their hearts, which are  
agreeable to the will and commandment of God,  
such as otherwise of their owne crooked and perverse  
nature they should never have. As for the workes of

\* If Christ  
bought them,  
his death was  
efficient or ef-  
fectual for the,  
until they abu-  
sed his grace.

See *Jude* 4. ac-  
cording to the  
translation in  
the epistle for  
*Simon & Jude*  
day.

\* If he was  
sanctified with  
the blood of  
the covenant,  
the was Christs  
deare efficient  
unto him, until  
he had thus sin-  
ned against it.

*Heb.* 10. 26.

q In the first  
part, pag. 209.

r *Eph.* 2. 7. 5.

the spirit, the fruits of faith, charitable and godly motions, if hee have any at all in him, they proceed only of the holy Ghost, who is the onely worker of our sanctification, and maketh us <sup>r</sup> new men in Jesus Christ. Such is the power of the holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be <sup>r</sup> nothing like the men that they were before. Neither doth he thinke it sufficient inwardly to worke the spirituall and new birth of man, unlesse he do also dwell and abide <sup>a</sup> in him.

1. Cor. 5. 17.

1. Jer. 50. 5.  
Ioh. 3. 3. 6.

1. Cor. 3. 16.  
17. and 6. 19.

Q. What is meant by people elect?

2. Cor. 6. 16.  
17.

1. Pet. 2. 9. 10.

A. All such whom G O D doth choose out of mankind for himselfe, to be <sup>r</sup> temples for his holy dwelling and walking in them, and to bee partakers of all his promises, and to set forth his <sup>a</sup> praise, honour, and glory.

Q. Who among Infants are the elect?

<sup>y</sup> In the divine service of baptism.

A. Every one that is baptized dying in his infancy, or whiles he or she is in infancy. So the Church signifieth, where it teacheth us to pray, saying, <sup>y</sup> Grant that they may ever remaine in the number of thy faithfull and elect children. For whereas we are to beseech for their ever remaining among the number of the faithful and elect children, it necessarily implyeth, that they being baptised are of the number of G O D s elect. For every Infant baptized is <sup>z</sup> justified, is made a member of Christ, a child of God, and an inheritour of the kingdom of heaven, and is endued with the sundry blessings mentioned in the divine service of baptism. The <sup>a</sup> Homily of salvation saith, *Infants baptized and dying in their infancie, are by the blood of Christ washed from their sinnes, and brought to Gods favour.* In the Communion booke it is said, <sup>b</sup> *That children being baptized have*

<sup>z</sup> So it is signified in the Homily of salvation, the third part, page 19.  
<sup>a</sup> In page 13.  
<sup>b</sup> In the end of the order of confirmation, the very words next afore the Catechisme.

have all things necessarie for their salvation and are undoubtedly saved. The Lord J E S U S saith, <sup>c</sup> Unto such belongeth the Kingdome of God: and therefore hee willeth that little children be brought unto him for to receive his blessing.

<sup>c</sup> Mar. 10. 14.  
15. 16.

2. Who among those of perfect age are G O D s elect?

A. The Church declareth in the <sup>d</sup> homily of the Nativity, saying, *After Christ was once come downe from heaven, and had taken our fraile nature upon him, he made all them that would<sup>e</sup> receive him truly, and beleewe his word, good trees &c. also the elect and chosen people of God.* Christ saith, <sup>f</sup> Behold, I stand at the doore and knock: if any man heare my voice, and open the doore, I will come into him, and will sup with him, and hee with me. Againe hee saith, <sup>g</sup> Hee that hath my commandements, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my selfe unto him: I and my Father will come unto him, and make our abode with him. Saint Paul hereunto saith, <sup>h</sup> If any man love God, the same is knowne of G O D. Is not such a comming of Christs spirit into one an electing of him to be his temple, from among the many people of the world which <sup>i</sup> stop the eares of their soules, shut the doores of their consciences, and harden their hearts, for to keepe out Christs word and spirit from ruling within them? Whereas the Church <sup>k</sup> saith unto every of her Communicants, *The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soule into everlasting life: and take and eate this in remembrance that Christ died for thee, and feed on him in thine*

<sup>d</sup> Page 173.

<sup>e</sup> Ioh. 1. 12.

<sup>f</sup> Rev. 3. 20.

<sup>g</sup> Ioh. 14. 21. 23.

<sup>h</sup> 1. Cor. 8. 3.

<sup>i</sup> Rom. 8. 28. 29.

<sup>j</sup> Zech. 7. 11. 12.  
13. Act. 18. 27.

<sup>k</sup> In the administration of the Communion.



\*For such only  
the Church ex-  
horteth to come  
unto the holy  
Communion,  
in her last ex-  
hortation afore  
the generall  
confession.

*Mat. 22. 10.*  
12, 14.

*Colos. 3. 12.*  
13, 14, 15.

thine heart by faith with thanksgiving. And likewise,  
The blood of our Lord Iesus Christ, which was shed for thee,  
preserveth thy body and soule into everlasting life: and drinke  
this in remembrance that Christs blood was shed for thee, and  
be thankfull. Are we not taught hereby to account in  
the number of the Elect every one that is a Commu-  
nicant, which appeareth \*truly and earnestly to repent  
of his sinnes, and to be in love and charity with his  
neighbours, and to intend for to lead a new life, fol-  
lowing the Commandements of God, and walking  
from thenceforth in his holy waies? Also seeing that  
the Church signifieth, *That every one which with a true  
penitent heart and lively faith receiveth that holy Sacra-  
ment, doth spiritually eate the flesh of Christ, and drinke his  
blood, doth dwell in Christ, and Christ dwelleth in him, is one  
with Christ, and Christ is one with him;* May we not like-  
wise account every one, which appeareth so to receive?  
Doth not Christ pronounce so many to be his <sup>1</sup> cho-  
sen, as come to his feast, having on the wedding gar-  
ment? Wherefore the holy Apostle Paul well know-  
ing the nature, property, condition and quality of eve-  
ry of Gods elect, which is of perfect age, intimateth  
the same where he saith unto the Colossians, <sup>m</sup> Put on  
therefore (as the Elect of God, holy and beloved,)  
bowels of mercies, kindnesse, humblenesse of minde,  
meekenesse, long suffering, forbearing one another,  
and forgiving one another, if any man have a quarrell  
against any: even as Christ forgave you, so also doe  
yee. And above all these things put on charity, which  
is the bond of perfectnesse. And let the peace of God  
rule in your hearts, to the which also yee are called in  
one body: and be yee thankfull. Such as declare them-  
selves



selves endeavouring to become so ended, as Saint Paul hath afore exhorted, doe shew themselves to be Gods<sup>a</sup> chosen, as the Church signifieth plainly in the end of her song to be sung after receiving the Communion. \*

2. What measure of Sanctification (or holinesse) doth the holy Ghost work in the elect people of God?

A. The Church saith, \* God hath shewed to all them that truly beleeve his Gospell, his<sup>a</sup> face of mercy in J E S U S C H R I S T, which doth so lighten their hearts, that they (if they behold it as they ought to do) be<sup>b</sup> transformed to his image, be made partakers of the<sup>c</sup> heavenly light, and of his holy Spirit, and be fashioned to him in<sup>d</sup> all goodnesse requisite to the children of God.

2. Why from the Creed is the next question concerning the Commandements?

A. Whereas the Church in the homily of Salvation having alleadged sundry ancient Authors affirming that we are justified by faith only, saith, *That it is not so meant of them, that the said iustifying faith is<sup>a</sup> alone in man,<sup>b</sup> without true repentance, hope, charitie, dread, and fear of God, at any time and season, therefore that our faith may be true, lively, and Christian, right and perfect, (as the Church expresseth) it is necessary that we with matters of beleeve doe consider on matters of practice and obedience, because Saint Paul signifieth, that the<sup>c</sup> availing faith is that which worketh by love. And Saint James saith, Faith without workes is dead.*

2. Why is it said *The tenne Commandements*? doth God require at our handes, but the observing of tenne onely?

<sup>a</sup> Rom. 8. 14.

Gal. 5. 22. 23.

Eph. 5. 9.

\* See the argument of pages 196. 197. herein

<sup>c</sup> In the homily of falling si<sup>c</sup> God; the first part, & pag. 55. 42. Cor. 4. 6.

<sup>b</sup> 2. Cor. 3. 18.

<sup>c</sup> Heb. 6. 4.

<sup>d</sup> Eph. 5. 9.

\* *Credere in Deum est amanda tenere in ipsum: inquit Augustin.*

<sup>c</sup> In the second part of the sermon of salvation, page 16.

James 2. 26.

<sup>f</sup> So speaketh the Church in her godly prayers, the one called, *A general confession to be said every morning*, and the other called, *A prayer to be said in the morning.*

2 Gal. 5. 6.

b Deut. 4. 13.

It is observed, that the four first Commandements were written in the one table, and the fixe last in the other.

*A.* It is said in *Deuteronomy*, The Lord declared unto you his covenant, which hee commanded you to performe, even tenne Commandements, and he wrote them upon two tables of stone. The said tenne are tenne generall precepts containing in them all the morall and everlasting duties expressed throughout the whole Bible, which wee are to performe to God and man, whiles we live in this present world.

*Q.* Why is it said, *The same which God spake in the twentieth Chapter of Exodus*?

*A.* For to put difference from the Commandements mentioned in certaine other Chapters of Exodus, whose outward or ceremoniall observation concerned the Church of the Jewes, and doth not so now concerne the Catholike Church of Christians.

*Q.* Why is it said God spake those tenne Commandements? Did hee not in like manner speake all else which he hath given unto us mankind?

*A.* The words of those tenne Commandements God himsele uttered unto the people of Israel from out of heaven; but not in like manner did hee deliver his other Lawes concerning ceremonies and Judgements. From whence we are taught, to have most diligent respect unto every one of those principall and everlasting precepts.

*Q.* Why doth God begin, saying thus, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage?*

*A.* The Church saith, God doth first speake somewhat of himsele, and of his benefit toward the people of Israel, because he had principally care, that the estimation

\* See in Buxtorfius his Hebrew Grammarde anomalia accentuum in Decalogo. Cap. 5. lib. 1.

† In her larger Catechisme.

mation of the lawes ordeined by him, should not be shortly abated by <sup>m</sup> contempt. And therefore that they might have the greater authority, he useth this as it were an entry, *I am the Lord thy God*. In which words he teacheth, that he is our <sup>n</sup> maker, Lord, and Saviour, and the author of all good. And so with good right by his dignity of a law-maker, he chalengeeth to himselfe the authority of commanding: and by his goodnes he procureth favour to his law: and by them both together he imposeth on us a necessity to obey it, unlesse we will be both <sup>o</sup> rebels against him that is most mighty, and unthankfull toward him that is most bountifull.

Q. What meaneth the word LORD here used?

A. It is in the Hebrew text *Iehovah* the onely name of God, which signifieth <sup>p</sup> *Him that is, and that was, and which is to come*; as Saint Iohn speaketh. And Saint Paul saith: <sup>q</sup> Of him, and through him, and to him are all things: To whom be glory for ever. Amen.

Q. Why is it said *thy God*?

A. The word GOD is observed to import the supreme essence and nature that is. It in the Hebrew is *Elohim*, which hath in it the signification of *Mightiness*. So that *Iehovah Elohim* interpreted *the Lord God*, is as much as to say, *the eternall Almighty*. And so Saint Iohn saith, That they in Heaven utter of him, saying: Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And whereas it is said, *thy God* (or the GOD of thee,) we are hereby put in mind of the goodnesse of the Lord toward such as are his obedient people. He is the God of *Abraham, Isaac, Iacob*, and of their <sup>r</sup> righteous seed. Such are said to have *Iehovah* for their God, as have made a covenant with him

<sup>m</sup> Deut. 6. 6.

<sup>n</sup> Deut. 10. 12.  
Mal. 2. 10.

<sup>o</sup> Mal. 1. 5. 6.

<sup>p</sup> Rev. 1. 4. 8.  
See Buxtorfius  
his Hebrew  
Lexicon on  
that most holy  
name set after  
the roote יהוה.  
<sup>q</sup> Rom. 11. 36.

<sup>r</sup> Rev. 4. 8.

so it is said in  
the prayer of  
*Manassés* set  
before the first  
booke of the  
Maccabees. See  
hereto. Pl. 37.  
25.

him of beleeving in him , and of serving him ; and with which people he also is in covenant to be their Saviour , so long as they <sup>c</sup> continue in all conscionable obedience unto him.

2 Joh. 8. 31.  
Heb. 5. 9.

2. Unto what nation did God speake these tenne commandements , in such a manner as is afore mentioned ?

A. Unto the people of Israel commonly called the Jewes.

2. When did God bring them out of the Land of Egypt ?

u A& 7. 6. 7.

A. After that they had lived therein certaine <sup>u</sup> hundreds of yeeres, He by his mighty hand and out stretched arme brought them out from thence, as it is also recorded in the booke of Exodus.

2. Where were the children of Israel , when God spake all these words unto them ?

w Exod. 19. 20

A. They were then in the wildernesse of <sup>w</sup> Sinai, wherein God led them along by the hand of Moses and Aaron.

2. Why is it said , *Out of the house of bondage* ?

x Exod. 5. 7. 8.  
&c.

A. Because Egypt was a place of bondage to the Israelites , they lived not there like free people, but in the latter part of their time there they lived in <sup>x</sup> great slavery.

2. Why doth the Church make mention of these matters unto us, afore the tenne commandements ?

y See Erasmus  
his *Enchiridion  
milite Christiani*,  
it is set forth in  
English; as well  
as in Latine.

A. The Church in her divine wisdom full well knoweth, that the word of God is an everlasting word, and not a <sup>y</sup> meere story ( or Chronicle of matters past; ) but that withall it signifieth the everlasting wayes of God toward us mankind , and the spirituall condi-

condition of mankind in all generations.

2. Rehearse some saying of the Church for to illustrate this matter.

A. It is said most memorably in the larger Catechisme : GOD rescued the Israelites by his servant Moses from bodily bondage, but he hath delivered all them that be his, by his Sonne JESUS CHRIST from the spirituall<sup>r</sup> thraldome of sinne, and the<sup>a</sup> tyrannie of the devill, wherein els they had lien pressed and oppressed. This kind of deliverance pertaineth indifferently to<sup>a</sup> all men, which put their trust in God their deliverer, and doe to their power<sup>b</sup> obey his lawes. Which if they do not, he doth by this rehearfall of his most great benefit pronounce, that they shall be guilty of most great<sup>c</sup> unthankfulnesse. For let every man imagine the<sup>d</sup> devill that hellish PHARAO ready to oppresse him, and how sinne is that foule<sup>e</sup> mire, wherein he most filthily walloweth: let him set before the eyes of his minde hell the most wretched Egyptian bondage, and then shall he easily perceive, that this freedome whereof I speake, is the thing that he ought principally to<sup>f</sup> desire, as the thing of most great importance to him, whereof yet he shall bee most unworthy, unlesse he honour the<sup>g</sup> author of his deliverance with all service and obedience. In like manner saith the<sup>h</sup> Church in her Homily against adultery: CHRIST that innocent Lambe of God, hath bought us from the servitude of the devill, not with corruptible gold and silver, but with his most precious and deare heart blood. To what intent? That wee should fall againe into our old uncleannesse and abominable living? Nay verily: but that we should serve him<sup>i</sup> all the dayes of our life, in holinesse and righteousness, that wee should glorific

<sup>a</sup> Rom. 6. 13.

<sup>b</sup> Heb. 3. 15.

<sup>c</sup> 2. Tim. 2. 26.

<sup>d</sup> Ioh. 2. 36.

<sup>e</sup> Col. 1. 13.

<sup>f</sup> Act. 10. 38.

<sup>g</sup> Rom. 3. 12.

<sup>h</sup> Ioh. 8. 51.

<sup>i</sup> Ier. 2. 6.

<sup>j</sup> Luk. 13. 16.

<sup>k</sup> Pl. 40. 2.

<sup>l</sup> Isa. 59. 3.

<sup>m</sup> 2. Pet. 2. 22.

<sup>n</sup> Mat. 16. 16.

<sup>o</sup> Act. 26. 18.

<sup>p</sup> Isa. 17. 9. 10.

<sup>q</sup> Ioh. 14. 15.

<sup>r</sup> 1. Cor. 6. 19. 20.

<sup>s</sup> In the 2. part,  
page 82.

<sup>t</sup> Luk. 1. 74. 75.

<sup>k</sup> 1. Cor. 6. 20.

<sup>l</sup> 1. Ioh. 15. 8.

<sup>k</sup> glorifie him in our bodies, by <sup>l</sup> purity and cleannesse of  
\* life.

2. What is the first commandement?

1. Thou shalt have none others Gods but me.

2. What is it to have the Lord for his God?

1. To have for his hearts chiefeſt delight that which God is. And whereas the Scripture ſaith that GOD is a <sup>m</sup> Spirit, Light, and Love, ones deſire and labour ought to be for to be joyned and become <sup>n</sup> one with that moſt bleſſed ſpirit, to have his light come more & more into ones mind and underſtanding, and his righteous love more and more into ones will and affection: and alſo duely to uſe all meanes appointed by God to receive and increaſe in theſe things.

2. Whereas it is ſaid, Thou ſhalt have none other Gods, are there other Gods?

1. Saint Paul ſaith: ° There bee gods many, ſo called: Yea hee called the devill the <sup>p</sup> god of this world, becauſe worldly people doe more his <sup>q</sup> will than the will of the God of heaven. He alſo ſaith that ſome have their <sup>r</sup> belly for their God, which are lovers of <sup>r</sup> pleaſures more than lovers of God. Such as <sup>r</sup> ſerve Mammon, that is, which ſet their affection more on earthly riches, than on the heavenly treaſures, have Mammon for their god, &c. It is here alſo to be noted, that the words *but me* are in the Hebrew, *before me or in my ſight*; whereby we are to learne, that we cannot once ſo much as tend to revolting from God, but that hee is a witneſſe of it: for there is nothing ſo cloſe, nor ſo ſecret, that can be <sup>u</sup> hidde from him. Moreover GOD hereby declareth, that he requireth not only the honour of <sup>w</sup> open confeſſion, but alſo inward and ſincere godlineſſe of <sup>x</sup> heart, for that  
he

<sup>m</sup> 1. Ioh. 4. 24.

<sup>n</sup> 1. Ioh. 1. 5. and

4. 8. 16. See

chap. 3.

<sup>o</sup> 1. Cor. 6. 37.

1. Ioh. 17. 22. 23.

<sup>p</sup> 1. Cor. 8. 5. 6.

<sup>q</sup> 2. Cor. 4. 4.

<sup>r</sup> The Church

declareth how

ſuch doe wor-

ſhip the devill.

See Homily of

Regition, page

225.

<sup>r</sup> Phil. 3. 19.

<sup>s</sup> 1. Tim. 3. 4.

<sup>t</sup> Rom. 6. 16.

<sup>u</sup> Heb. 4. 12. 13.

<sup>w</sup> Matt. 10. 32.

33.

<sup>x</sup> Pro. 23. 26.

Widd. 1. 6. 11. 5.

he is the understander and judge of secret thoughts. All the idoles therefore, which are set up within the <sup>y</sup> heart of man, (wherein God only and alone <sup>y Ezech. 14.4.7</sup> would be) against which the holy Prophet Ezechiel speaketh againe and againe, are by this commandement forbidden, and Gods true worship in the <sup>z</sup> Spirit is hereby required. <sup>z Ioh. 4.23.24.</sup>

*Q.* Why doth the Church teach us to say after this commandement and other of the ten, *Lord have mercy upon us, and incline our hearts to keepe this Law?*

*A.* All we are to pray for Gods mereie toward us, because wee have broken every of the commandements; either in thought, word, or deed. And we are to pray unto GOD for to incline our hearts to keepe every one of his lawes in particular, because Saint James saith: <sup>a</sup> Whosoever shall keepe the whole law, <sup>a Iam 2. 10.</sup> and yet offend in one point, hee is guilty of all. Also <sup>z</sup> wee are to pray unto God for to worke in our hearts, that they may be ready and <sup>b</sup> set to obey all his commandements; so we, for our parts are to remember and observe, what we are to strive unto, Namely to doe that, which God commandeth by Ezechiel: <sup>c</sup> Cast away <sup>c Ezech. 18.31.</sup> from you all your transgressions, whereby yee <sup>32.</sup> have transgressed, and make you a new heart and a new spirit: for why will yee die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turne your selves, and live yee.

*Q.* What is the second commandement?

*A.* Thou shalt not make to thy selfe any graven image, &c.

*Q.* Doth this commandement condemne the art of painting and graving, so that it is not lawfull to have



have any image at all?

*d* In the latter  
C edition.  
p. 112. 113.  
21.

*(* Lev. 26. 1.

*g* Ps. 97. 7.

*A.* Not so: <sup>d</sup> for God in this first Table speaketh not of any artificiall thing, <sup>e</sup> civilly to be used; but only teacheth of things which doe appertaine to the worshipping of God. The Lord explaneth his owne meaning, where he saith in Leviticus, <sup>f</sup> yee shall make you no idoles nor graven image, neither reare you up a standing image, neither shall ye set up any image of stone in your land; to <sup>g</sup> bow downe unto it: for I am the Lord your God.

*Q.* May there be made any image for to bee said to be a resemblance of God?

*b* In the third  
part, and p. 40.

*h* 40. 12. 13.  
14. 15. 16. 17.  
18. 25, &c.  
*i* Dan. 4. 15.  
16. 17. &c.

*l* Such sacrifice  
or unmingled  
good intent,  
having with it  
a great disobe-  
dience of Gods  
commande-  
ments, is by  
sacred signifi-  
ed to be idola-  
trie. 1 Sam. 15.  
22. 23.  
See ch. 47. and  
therein also  
pages 127. 128.  
&c.

*A.* In the Homily against the <sup>h</sup> perill of Idolatry it is said: *How can God, a most pure spirit, whom never man saw, bee expressed by a grosse, bodily, and visible similitude? How can the infinite Majestie and greatnesse of God, incomprehensible to mans minde, much more not able to be compassed with the sense, be <sup>i</sup> expressed in a small and little image?* Wherefore the LORD said: Take yee therefore good heed to your selves, (for ye saw <sup>k</sup> no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) lest ye corrupt your selves, and make you a graven image, the similitude of any figure, the likenesse of male or female, &c.

*Q.* Whereas by this commandement there is forbidden all outward worshipping of whatsoever is not God, and there is a saying, that some make an idole of CHRISTs ordinance of preaching, declare in what <sup>l</sup> sense that is said.

*A.* They are said to make an idole of preaching, which place even the whole Christian Religion in hearing of Sermons, and in comparison of preaching forth

forth of a pulpit they nothing or very little account of the common prayer and the reading of the Homilies; which also are so wholly taken up with the hearing of sermons, as that they neglect even all other maine and weighty duties required by the Gospell of J E S U S C H R I S T; as to performe more and more the requisite \* repentance, and the manifold obedience, which they owe to God and unto his Church.

2. Rehearse some Scriptures witnessing plainly, that there are great matters to be observed, besides hearing of Sermons.

A. C H R I S T saith: Ye have omitted the <sup>m</sup> weightier matters of the Law, judgement, mercy and faith; these ought yee to have done, and not to leave the other undone. Micah saith: G O D hath shewed thee, O man, what is good, and what the Lord thy G O D <sup>n</sup> requireth of thee; to doe justly, to love mercie, and to \* humble thy selfe for to walke with thy G O D. Saint James saith: ° Pure religion, and undefiled before God and the Father, is this, to visit the fatherlesse and the widowes in their affliction, and to keepe himselfe unspotted from the world. Saint Paul saith: P Though I have the gift of Prophecie, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountaines, and have not charity, I am nothing. The Lord J E S U S saith: ¶ By this shall all men know that ye are my disciples, if yee love one another. Saint John saith: ¶ In this the children of God are manifest, and the children of the devill: whosoever doth not righteousnesse, is not of G O D, neither he that loveth not his brother. Wherefore he saith also: ¶ If ye know that hee is righteous, know ye that every one that doth righteous-

\* Described in  
2 Cor. 7. 10.

11.

Luk. 3. 3. 4. 5. as  
it is exprest  
in the Epistle  
for S. Iohn Ba-  
ptists day, also  
Ezech. 18. 21.  
m Matt. 23. 23.

n Mic. 6. 8.

\* So it is in the  
margin of the  
last translation,  
and in the text  
of the Geneva.  
o Lam. 1. 26. 27.

p 1. Cor. 13.

q Ioh. 13. 35.

r 1. Ioh. 3. 10.

f 1. Ioh. 2. 29.

1. Ioh. 4. 7. 3.

16.

2. Matt. 7. 21.

23. 27.

2. Luk. 13. 26.

27.

3. For neglecting the fixe works of piety thereby Christ reckoned up.

Mat. 25. 42. 43.

44. 45.

7. The fourth part, and p. 237.

\* A divine sentence everlastingly memorable. Hereunto may be added the making in ones self a new heart and a new spirit, and what els is prescribed in Ezech.

18.

7. Matt. 7. 22.

1. Cor. 13. 2.

nesse, is borne of him. Again he saith: Every one that loveth, is borne of God, and knoweth GOD. He that loveth not, knoweth not God; for God is love. Many (saith CHRIST) will say unto mee in that day, Lord, Lord, have not we prophesied in thy name? and in thy name have cast out devills? and in thy name done many wonderfull workes? And then will I professe unto them, I never knew you: depart from mee, yee that worke iniquity. CHRIST also saith, and it is greatly to be marked: \* Then shall ye begin to say: Wee have eaten and drunke in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence you are; depart from mee all yee workers of iniquity. Hereunto also may be considered for what CHRIST will arraigne people in the day of judgement, written by Saint Matthew in his five and twenty Chapter. Most divinely according to CHRISTs voice saith holy Church in the Rogation Homily. *If now therefore ye will have yours prayers heard before Almighty God, for the increase of your corne and cattell, and for the defence thereof from unseasonable mistes and blastes, from haile and other such tempestes; love yee equitie and righteousness, ensue mercie and charitie, which GOD \* most requireth at our hands.*

2. Doe not they likewise erre, which place the perfection or compleatnesse of a minister, in an ability to preach out of the pulpit twice every Sunday?

4. It hath bin afore declared, out of a saying of CHRIST that a man may prophesie in CHRISTs Name, and in his name cast out devils, and in his name doe many wonderfull workes; and yet be unapproved unto

unto CHRIST, if hee be a <sup>a</sup> worker of iniquity. The holy Ghost by Saint *Paul* declareth, that there are to be in a Minister a great many properties more, besides aptnesse to teach: he signifieth that he is to be <sup>b</sup> blamelesse, vigilant, sober, of good behaviour, (or modest) given to hospitality, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not <sup>\*</sup> covetous: one that ruleth well his owne house: not a novice, lest being lifted up with pride, he fall into the condemnation of the devill. Moreover hee must have a good report of them which are without, lest he fall into reproach, and the snare of the devill. Also hee is to hold the mystery of the Faith in a pure conscience. In the Epistle to *Titus* he also expresseth, that a Minister should not be <sup>c</sup> selfe-willed, not soone angry, not accused of riot, or unruly; but a lover of good men, (or of good things) just, holy, temperate, holding fast the faithfull word, as he hath beene taught, that he may be able by sound doctrine, both to exhort, and to convince the gainesayers. Saint *Paul* saith unto *Timothy*, <sup>d</sup> Be thou an example of the beleevers, in word, in conversation, in charity, in spirit, in faith, in purity. <sup>e</sup> Fly also youthfull lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they doe engender strife. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, forbearing, in meeknesse instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth: and that they may recover themselves out of the snare of the devill, who are taken captive by him at his will. Also a Minister is to <sup>f</sup> avoid profane and

<sup>a</sup> 2. Cor. 11. 15.

<sup>b</sup> 1. Tim. 3.  
2. 3. 4. 6. 7. 9.

<sup>\*</sup> *Αφιλάργυρον*  
one which is  
not a lover of  
mony.  
Love of earthly  
riches, the set-  
ting of ones  
most hearty af-  
fections there-  
on is signified  
to be covetous-  
nesse.

<sup>c</sup> Tit. 1. 6. 7. 8. 9.

<sup>d</sup> 1. Tim. 4. 12.

<sup>e</sup> 2. Tim. 2. 22. 7.  
23. 24. 25. 26.

<sup>f</sup> 1. Tim. 6. 20. 22

vaine babblings, and oppositions of science, falsely so called; which some professing, have erred concerning the Faith. <sup>g</sup> He is in all things to shew himselfe a patterne of good workes, in doctrine shewing uncorruptnesse, gravity, sincerity, sound speech that cannot be condemned, that he which is of the contrary part may be ashamed, having no evill thing to say of him. Whereas the Lord findeth fault with many <sup>h</sup> Shepherds of Israel, for not strengthening the diseased, nor healing the sick, nor binding up the broken, nor bringing again that which was drive away, nor seeking that which was lost, nor <sup>i</sup> visiting those that be cut off (or hidden) nor seeking the young one, nor feeding (or bearing) that that standeth still, and for neglecting the like duties, he signifieth that such matters should be Ministers meditations and endeavours. The which were in Saint *Paul*, who said to the Elders of the Church of Ephesus, <sup>k</sup> Yee know from the first day that I came into Asia, after what manner I have bene with you at all seasons, serving the Lord with all humility of minde, being pure from the blood of all men. And to the <sup>l</sup> Colossians he saith, Wee warne you every man, and teach every man in all wisdom, that wee may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working which worketh in me mightily. The Church in her Service to be read at the Ordering of Priests declareth the duty of Curates in most divine manner, and signifieth that there are sundry other matters for their meditating, besides for speaking in publike unto the congregation in the holy ordinance that is called preaching.

2. Why doth God mention unto the second Commandement, *That he the LORD GOD is a jealous*

ious GOD?

A. The Church saith, There is a most iust reason. For sith that to us which have nothing deserued, on-ly of his owne infinite goodnesse, hee hath giuen him- selfe; by most good right it is, that hee will have us to be wholly, altogether, and entirely his owne. For this is that bond as it were of an holy mariage. wherein to God the faithfull husband our soules as chaste spon- ses are coupled. Whose chastity standeth in this, to bee dedicate to God alone, and to cleave wholly unto him; like as on the other side our soules are said to bee de- filed with adultery, when they swarve from God to idolatry or superstition. And how much more heartily the husband loueth his wife, and the chaster hee is himselfe; so much is hee more grievously displeased with his wife when she breaketh her faith.

2. Why is it said, *And visit the sins of the Fathers upon the children; unto the third and fourth generation of them that hate me?*

A. The answer is, To the intent for to shew more vehemently how he hateth idolatry, and with greater fear to restraints us from offending therein, hee threa- reneth that he will take vengeance, not onely of them that shall so offend, but also of their children and po- sterity.

2. But how doth this agree with the righteous- nesse of GOD, that any one should be punished for anothers offence? The Lord by *Ezekiel* saith, The son shall not beare the iniquity of the Father. Yea hee saith, What meane yee, that yee use this Proverbe con- cerning the land of Israel, saying, The fathers have ea- ten sowre grapes, and the childrens teeth are set on edge? As I liue, saith the Lord God, yee shall not have

In her larger Catechisme.

Psal. 44. 3. 4.

Ist. 48. 9.

Rom. 5. 8.

Mat. 4. 10.

and 22. 37.

4 Ier. 2. 2.

2 Cor. 11. 2.

Eph. 5. 24.

Ist. 54. 5.

Hol. 2. 16. 19.

20.

10 Ier. 2. 20. and

3. 1. Ezech. 6. 9.

and 16. 15.

2 In the larger Catechisme.

Exod. 14. 7.

Deut. 7. 9. 10.

Ist. 14. 20. 21.

\* Some under- stand that it is chiefly meant against such as commit spiritu- all whoredome.

Ezech. 18. 4.

23.

have occasion any more to use this proverbe in Israel.

A. Wee are to observe all the sayings of God, and then in the last part thereof that appeareth which maketh all plaine: to wit, *them that hate me*. Such as continue in hatred towards God, shal have their forefathers sinnes visited upon them; but not such as <sup>a</sup> turne away from their owne sinnes and from their fathers sinnes, and doe that which is lawfull and right. The Lord visited vpon the <sup>b</sup> posterity of *Amalek* the sinne which he did vnto Israel. He visited vpon <sup>c</sup> *Abahs* house the great sinne of *Ahab*: and more like examples there are. It is continually obserued, that on a <sup>d</sup> posteritie walking in the vngodly waies of their ancestrie, God commonly visiteth the sinnes of the fathers; so that very seldome doe any such outwardly prosper in this worlde, apast the third generation. And because so to visit sinnes is the righteous judgement of God, therefore *David* prayeth, <sup>e</sup> Let his posterity be cut off, and in the generation following, let their name be blotted out, &c. According to which righteousness the Law detaineth from the children of Traitors the lands which their fathers through treason did lose.

Q. Are any so wicked as to hate God?

A. The holy Scripture speaketh of <sup>f</sup> many such. Euery one which hateth that which God is, is a hater of God. They therefore which hate heavenly light, doe hate God, for God is light. And that some doe hate such light, *CHRIST* declareth where he saith, Euery one that doth euill, <sup>g</sup> hateth the light. They are properly said to bee haters of God, which are in the highest degree of sinning, which <sup>h</sup> sit in the seat of the scornfull. Such were the Pharisees and Lawyers of Jerusalem

<sup>a</sup> *Ezech.* 18. 14.  
15. 16. 17. 21.  
22.

<sup>b</sup> *1 Sam.* 15. 23.

<sup>c</sup> *2 King.* 10. 8.  
9. 10. 11.

<sup>d</sup> *Hof.* 2. 4.

<sup>e</sup> *Psalm.* 109. 13.

<sup>f</sup> *Psalm.* 81. 15.  
and 139. 21.

*Rom.* 1. 30.

<sup>g</sup> *Ioh.* 3. 20.

<sup>h</sup> The Church  
saith of such in  
her homily cal-  
led An Inform-  
ation, That  
they doe con-  
temne & scorn  
in all other, all  
godlinesse, true  
religion, all ho-  
nesty & vertue.



Jerusalem towards the <sup>i</sup> light held forth by *Iohn* the Baptist. Christ saith, They rejected the counsell of God within themselves.

<sup>i</sup> Joh. 3. 35.  
Luke 7. 30.

2. Why is it said, *That mercy is shewed unto thousands that are lovers of God?*

A. To shew, that hee is much more inclined to mercifulnesse and to liberality, than hee is to severity; like as also in another place he professeth, that hee is very <sup>k</sup> slow to wrath, and most ready to forgive. *Micah* saith, <sup>i</sup> Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? Hee retaineth not his anger for ever, because he delighteth in mercy. Thou wilt perforce the truth to *Iacob*, and the mercy to *Abrahams*, which thou hast sworn to our Fathers from the dayes of old. David saith, <sup>m</sup> Hee regarded their affliction, when he heard their cry. And he remembered them for his covenant, and repented according to the multitude of his mercies.

<sup>k</sup> Psal. 103. 8.

<sup>i</sup> Micah 7. 18.  
19. 10.

<sup>m</sup> Psal. 106. 44. 45.

2. Why after the words, *That love me*, is there added, *And that keepe my Commandements?*

A. The Church saith, <sup>n</sup> Although almost every man perswadeth himselfe to be in charity, yet let him examine no other man, but his owne heart, his life and conversation, and he shall not be deceived; but truly deserve and judge, whether he be in perfect charity or not. For he which followeth not his owne appetite and will, but giveth himselfe earnestly to God, so doe<sup>o</sup> all his will and Commandements, he may be sure, that hee loveth God above all things; and els surely he loveth him not, whatsoever he pretend. For hee that <sup>p</sup> knoweth my Commandements and keepeth them, hee is it that loveth me, saith Christ. And againe he saith, He that loveth mee, will keepe my words: and he that loveth mee

<sup>n</sup> In the homily  
of charity, page  
42. of the first  
part.

<sup>o</sup> Act. 13. 22.

<sup>p</sup> John. 14. 21.

¶ Joh. 14. 24.

¶ 1. Ioh. 5. 3.

¶ *not, will not keepe my words. Saint Iohn saith, ' This is love, that wee keepe his Commandements, and his Commandements are not grievous.*

2. What is the third Commandement?

A. Thou shalt not take the name of the Lord thy God in vaine: for hee will not hold him guiltlesse that taketh his name in vaine.

2. What is it to take the name of God in vaine?

¶ In the larger Catechisme.

¶ Lev. 19. 12.

¶ Eccus. 2. 3. 9.

¶ 10. 11. 13. unto

that chapter the

Church referreth

in the margin

of her Catechisme.

¶ 1. Chr. 29. 13.

¶ Pla. 113. 1. 2. 3.

¶ 1. Chr. 29. 13.

¶ Pla. 113. 1. 2. 3.

¶ The Church

in the margin

of her Catechisme

referreth unto Wisd.

1. 1. & 14. 30.

¶ Eccus. 39. 33.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

¶ 34. 35.

A. 'To abuse it, either with<sup>s</sup> forswearing, or with swearing rashly, unadvisedly, and without<sup>n</sup> necessity, or with once naming it without a weighty cause. For sith the Majesty of G O D s name is most holy, wee ought by all meanes to beware, that wee seeme not either to despise it our selves, or to give other any occasion to despise it: yea and so to see that wee never once utter the name of G O D without most great reverence, that it may ever appeare honourable and glorious both to our selves and to all other. For it is not lawfull once to<sup>k</sup> thinke, much lesse to speake of G O D and of his workes, otherwise then to his honour. Briefly, whosoever useth the name of G O D otherwise then for weighty causes and for most holy matters, abuseth it.

2. That wee may the better shun the breaking of this Commandement, rehearse some of the sundry significations, wherein the word *Name* of G O D is taken.

A. By the name of God is meant such words, whereby God is noted forth and distinguished from creatures: as is, *The Lord, Iehovah, Iah, I am, the Eternall, the Almighty, the High and holy one, the most Highest, the Creatour, Iesus, Christ, Emmanuel, the Father, the Son, the holy Ghost, the o truth, &c.* It is also taken for the strength

¶ Plal. 68. 4.

¶ in Exod. 1. 14.

¶ Bar. 4. 22.

¶ Rev. 3. 14.

¶ Amen. 1. Ioh. 2.

¶ 27.

strength, power or favour of God, as where it is said,  
*P In the name of the Lord I will destroy them.* It is taken  
 for the will and commandment of God, as where it  
 is said, *And it shall come to passe, that whosoever will not*  
*hearken unto my words, which he shall speake in my name,*  
*I will require it of him.* It is taken for the beleeefe, wor-  
 ship, invocation, celebration, and professing of G O D ;  
 as where it is said, *All people will walke every one in the*  
*name of his God, and wee will walke in the name of the Lord*  
*our God for ever and ever.* It also signifieth his holy  
 word, the sacred Scripture ; as where it is said, *Thou*  
*hast magnified thy word above all thy name.* Some ob-  
 serve that by the name of G O D is meant every of his  
 workes, his good creatures, &c. by the consideration of  
 which, God is understood and his power and operati-  
 on perceived ; and therefore that in this Commande-  
 ment, all unright using of them contrary to their up-  
 right naturall use, is forbidden : and such observation  
 on this precept is according unto truth.

p Psal. 118. 10.

q Deut. 18. 19.

r Micah. 4. 5.

p Psal. 138. 2.

t Psal. 8. 1. 3.

Rom. 1. 20.

1. Tim. 4. 4. 5.

*Q.* Whereas swearing is referred unto this Com-  
 mandement, when may one use the name of God in  
 an oath ?

*A.* The Church saith, <sup>u</sup> when an oath is taken for  
 a just cause, either to affirme a truth, especially if the  
 Magistrate require or command it, or for any other  
 matter of great importance, wherein we are either to  
 maintaine unviolate the honour of God, or to pre-  
 serve mutuall agreement and charity among men.  
 But whensoever we say truth, we may not sweare ; for  
 so the estimation and reverence of the name should be  
 abated, and should become of no price, and be contem-  
 ned as common. The Church therefore in her homi-  
 ly concerning swearing declareth, *\* That when men doe*

<sup>u</sup> In the larger  
Catechisme.<sup>w</sup> Exod. 22. 11.

Ios. 2. 12.

2. Cor. 1. 31.

1 Kings 24. 27.

<sup>x</sup> In the first  
part, page 46.  
48.

*swear of custome, in reasoning, buying and selling, or other daily communications, such kind of swearing is ungodly, unlawful, and forbidden by this Commandment of God. For such swearing (saith the Church) is nothing els, but taking of Gods holy name in vaine.*

2. Rehearse what the Church hath delivered concerning an oath to bee taken before a Judge, or upon Gods booke.

y In the second part of the homily against swearing, page 90.

\* All young persons have need to be informed of the danger of being perjured. There are some which make no conscience of swearing falsely, as not privately, so neither publicly of committing perjury before Authority. And of putting their hands unto a false testimony they make no scruple at all.

2 There is added in the margin of the aforesaid place in the Homily, to the end that the reader should take notice of what is delivered: *Against Perjury. As out before a Judge.*

1. Thus saith the Church unto us, *When any laying their hands upon the Gospell booke, doe swear truly to so and so, &c. as God may helpe them, and the holy contents of that booke: they must \* consider, that in that booke is contained Gods everlasting truth, his most holy and eternall word, whereby wee have forgiveness of our sinnes, and bee made inheritours of heaven, to live for ever with Gods Angels and Saints, in joy and gladnesse. In the Gospell booke is contained also Gods terrible threats to obstinate sinners, that will not amend their lives, nor helieve the truth of Gods holy word, and the everlasting paines prepared in hell, for Idolaters, hypocrites, for false and vaine swearers, for perjured ones, for false witness bearers, for false condemners of guiltles and innocent ones, and for them which for favour doe bide the crimes of evil doers, that they should not bee punished.*

2. Into what danger doe they fall which wilfully be forsworne, or doe swear falsely, swearing to that which is not true?

1. The Church saith, \* Whosoever doe wilfully forswear themselves upon CHRISTs holy Evangelie (or Gospell) they utterly forsake Gods mercy, goodnesse and truth, the merits of our Saviour Christs Nativity, Life, Passion, Death, Resurrection, and

that the reader should take notice of what is delivered: *Against Perjury.*

*As out before a Judge.*

Ascen-



Ascension; they refuse the forgivenesse of sins, promised to all penitent sinners; the joyes of heaven, the company with Angels and Saints for ever. All which benefits and comforts are promised unto true Christian persons in the Gospel. And they, so being forsworne upon the Gospel, doe berake themselves to the devils service, the master of all lies, falshood, deceit, and perjurie, provoking the great indignation and curse of GOD against them in this life, and the terrible wrath and judgement of our Saviour Christ, at the great day of the last judgement, when he shall judge both the quicke and the dead, according to their works.

*Q* What is the meaning of the words, *The Lord will not hold him guiltlesse?*

*A* It is as much as to say, He will surely punish, he will surely take vengeance on every one, that abuseth his name. <sup>a</sup> Daily experience testifieth in all places, how that wilfull false-swearers doe for the most part die with unexpressible horror of conscience; yea all the time of their life after they be so forsworne, they for the most part, have no inward peace, but the <sup>b</sup> hell-worme gnawing within them, and the unquenchable fire beginning to burne in their soules more and more. And as false swearers do thus fall into the avenging <sup>c</sup> hands of the living God; so all other takers of his name in vaine, doe live void of the peace of God, that most <sup>d</sup> precious inheritance of the Saints in this life, a matter that <sup>e</sup> passeth all naturall understanding. The Church therefore in her <sup>f</sup> Catechisme asketh, saying: *Sith God doth in other places pronounce that hee will punish generally all breakers of his Law, why doth he here particularly threaten them that abuse his name?*

<sup>a</sup> A matter greatly considerable. By swearing, and so calling the eternal infinite wife, and Almighty God for to bee witness unto an untruth or a lie, who perfectly knoweth universall things, is a matter of no small danger.   
<sup>b</sup> Isa. 66. 24.   
<sup>c</sup> Heb. 10. 31.   
<sup>d</sup> Ps. 29. 11.   
<sup>e</sup> Phil. 4. 7.   
<sup>f</sup> The larger.

g Ier. 20. 8. 9.  
10.

b Ier. 5. 7.

i Mat. 5. 34. 35.  
36. 37.  
Iames 5. 12.

k Matt. 12. 36.  
37.  
Wisd. 1. 7. 8. 9.  
10. 11.

She answereth and saith : His meaning was to shew, how highly hee esteemeth the glory of his name, to the end that wee seeing punishment ready for us, should so much the more heed-fully beware of <sup>s</sup> abusing the same. And whereas the Lord by Jeremiah declareth it to be an horrible thing for to <sup>b</sup> sweare by them that are no Gods, wee ought therefore to remember CHRIST S commandement, namely not to sweare at all in our communication; and therein to use but yea or nay, or words of like importance; because CHRIST saith : Whatsoever is more than these, commeth of evill : And for all evill words, CHRIST hath <sup>k</sup> denounced, that wee shall give account in the day of judgement; who also saith, That by our words we shall be justified, and by our words we shall be condemned.

Q. What is the fourth commandement?

A. Remember that thou keep holy the Sabbath day. Sixe dayes shalt thou labour, &c.

Q. Why doth God set the word *Remember* afore this fourth commandement and the last in his first table of our direct duty unto him?

A. Because he knoweth, that we in our corrupt nature are most prone to consider lesse of this commandement, than of any of all the rest, especially in such an observing of it, as the minde of the LORD is we should doe everlastingly.

Q. Whereas this commandement was given unto the Jewes, as they were in the wildernesse travelling towards Canaan, shew in which naturall day amongst the number of seven (or of every weeke) were they to do no manner of worke.

A. It is prescribed to be the last of seven (or of every

every weeke) in remembrance of Gods making the world in sixe dayes, & his resting on the seaventh day.

2. Doth the holy Catholike and Apostolike Church of JESUS CHRIST now observe that seaventh naturall day of every weeke, which the Church of the Jewes was required to keepe holy, and which that nation celebrateth unto this present time?

A. In no wise.

2. Upon what ground doth not the Church now observe that seaventh naturall day of every weeke?

A. By reason that JESUS CHRIST and his Apostles (or the holy Ghost by them) have signified, how it is not Gods will, that wee Christian Gentiles should be bound unto the keeping of it.

2. Rehearse some Scripture signifying the same doctrine.

A. When the LORD JESUS upon the seaventh day had healed an impotent man, he bade him, <sup>1</sup> rise, take up his bed, and walke: which thing the Jewes understood ought not to be, because the Lord had said by Jeremiah, <sup>m</sup> Beare no burden on the Sabbath day. But JESUS answered them, saying: My Father <sup>n</sup> worketh hitherto, and I worke: declaring by that answer, that those Jewes which were offended at him for healing the man on the seaventh day, and for his bidding of him to take up his bed and walke, though they in some manner were observers of the ceremony or shadow then meant in the fourth commandment, yet of the substance and maine matter required by the said great commandment of God, they were ignorant. CHRIST said at other times, <sup>o</sup> The Sonne of man is Lord even of the Sabbath day, which words then the unbelieving Jewes understood not.

Yea

1 Ioh. 5. 8.

m Jer. 17. 22.

24.

n Ioh. 5. 17.

Si quæritur, cur Christianus non observat otium Sabbathi, cum Dominus non venerit solvere legem, sed adimplere? Respondet. Illud non observat Christianus, quia quod ea figura proferebatur, iam perfecte implevit. In isto habemus Sabbathum qui dicit: Venite ad me omnes qui laboratis, & invenietis requiem animabus vestris. Aug. contr. Faust. lib. 1.

o Matt. 12. 3.



p Acts 15. 5. &  
21. 20. 31. 35.

q Acts 15. 28.

r Acts 21. 35.

f Rom. 14. 5. 6.

\* Zeale for observing the Sabbath is laudable, so that the zeale be according to knowledge, and not like the unbelieving Jewes zeale, whereof see Rom. 10. 2.

t Gal. 4. 10.

u Gal. 5. 2.

w Col. 3. 16.

Yea afterward sundry of the Jewes <sup>p</sup> beleeving in CHRIST, did yet deeme, that it was needfull to use outward circumcision, and to walke after the customes, which Moses had delivered. But there was held a councell about that question by the Apostles & Elders at Jerusalem, who said: <sup>q</sup> It seemed good to the holy Ghost, and to us, to lay upon you no greater burden than these necessary things, &c. among which, to observe the seaventh day, was none. It is afterward said: As touching the <sup>r</sup> Gentiles which beleeve, wee have written and concluded, that they observe no such thing, namely of such ceremonies which had bin peculiar unto the Jewes for their observation onely. Saint Paul saith unto the Romanes: <sup>f</sup> One man <sup>\*</sup> esteemeth one day above another: another esteemeth every day alike. He that regardeth (or observeth) a day, regardeth it unto the Lord: & he that regardeth not the day, to the Lord hee doth not regard it. The Church saith in the contents of that chapter: *Men may not contemne nor condemne one another for things indifferent.* Saint Paul disliked the Galatians for observing <sup>t</sup> dayes, and moneths, and times, and yeeres, and for their proneness unto <sup>u</sup> outward circumcision; whereas they had let goe the right understanding of such things, as he had taught them, and hearkened unto such as informed them amisse about those things. Unto the Colossians he saith: <sup>w</sup> Let no man therefore judge you in meat or in drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes; which are a shadow of things to come, but the body is of CHRIST.

2. Is there no day in the weeke, wherein now Gods people are to assemble together to doe the duties

ties of publike worship?

*A.* Yea on the first day of every week: For so it is signified and expressed in the writings of the Evangelists and of the Apostles.

*Q.* How doth the Church prescribe vnto us, that we should be employed on every Sunday?

*A.* It signifieth vnto us, <sup>d</sup> that on all that day no worke is to bee done, but what is meereley necessary to bee then done, to the end that we may duely prepare our selues for comming before the gracious \* presence of JESVS CHRIST, which is in the midst of the holy congregation assembled in his name, and thereunto wee are to vse private prayers and meditations. We are to bee present at all the publike worship from the beginning thereof vnto the end of the same, euery master and dame, sonne and daughter, manservant and maidservant, and the stranger that is within our gates, both forenoone and afternoone. The youth and ignorant persons for halfe an houre or more afore evening prayer, are to be examined and instructed in the sacred Catechisme of the common prayer booke. Euery one is to reconcile himselfe charitably to his neighbour where displeasure hath bin; also the poore and sicke are to bee visited; and every other religious worke necessary to bee done on that day, is to be performed. The Church also saith: By the fourth Commandement wee are taught to expresse a certaine forme and figure of the spirituall rest: *The \* Spirituall rest is, when resting from worldly businesse, and from our owne workes and studies, and as it were having a certaine holy vacation, wee geeld our selues wholly to Gods governance, that he may doe his workes in us: and*

<sup>c</sup> 1. Cor. 16. 2.  
Act. 20. 7.

<sup>d</sup> In the Homilies, canons, and other writings set forth by publike authoritie.

\* Mat. 18. 20.  
Pl. 42. 2.  
Mat. 28. 20.

\* What the *Spirituall Sabbath* is, according as the Church hath delivered it in her largest Catechisme called *Novells in quæsto.*

<sup>e</sup> Rom. 8. 12. 13.  
14.  
Pl. 26. 12.

Q

when

g Gal. 5. 24.

h James 1. 26.

i Col. 3. 5.

Gal. 2. 20.

k Heb. 4. 9. 10. 11

l Luke 9. 62.

m 1 Pet. 1. 15. 16

\* See hereunto what is delivered in the godly preface let afore the greatly profitable treatise, called *The Imitation of Christ*.

\* See what is meant by *neighbour*, as it is delivered in page 143. of this booke.

f Isa. 49. 23.

\* Yea also the Fathers of the Church in the former ages.

g Prov. 1. 8.

when (as the Scripture termeth it) wee & crucifie our flesh, we <sup>h</sup> bridle the froward desires and motions of our hearts, <sup>i</sup> restraining our owne nature, that we may obey the will of God. For so shall we most aptly reduce and bring the figure and image of the eternall rest to the very thing and <sup>k</sup> truth it selfe. Also wee may not cast away this care on the other daies, for when wee have once begun, we must goe <sup>l</sup> forward to the end, throughout the whole race of our <sup>m</sup> life. \*

## 2. What is the fifth commandement?

A. Honour thy Father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

2. Because in the duty towards ones \* neighbour, that which is included in this Commandement is signified, and in sundry things expressed, therefore here shall not bee question concerning what is there delivered. But now here declare, whether by *Father and Mother*, are meant any else, saving our naturall Parents?

A. The Lord saith in *Isaiah*, <sup>f</sup> Kings shall be thy nursing fathers, and their Queenes thy nursing mothers; whereby we are giuen to understand, that they which have the chiefe rule over us, and also all that are in authority vnder them, and are set to gouerne us are signified by the said names. By *mother* is also meant the Church of Christ, wherein the faithfull are begotten by the incorruptible seed of Gods word, as the \* Geneva note expoundeth that saying of *Solomon*, <sup>g</sup> Forsake not thy mothers teaching. Wherefore by this commandement wee are required to have in all due honour the most reverend Fathers in God the Archbishops, and the right reverend Fathers in God the Bishops. And as wee are duely to honour all Churches of Christ in what

what nation soever ; so in a more speciall manner wee are to honour the Apostolicall Church of England, wherein wee have beene spirituall<sup>y</sup> conceived and brought forth, <sup>w</sup> borne on her sides, dandled upon her knees, suckled at her breasts, fed with her <sup>r</sup> tender meate, and with <sup>y</sup> stronger, according as we have beene and are able for to <sup>r</sup> beare or digest the same Are they not justly counted gracelesse children, which have their naturall mother in contempt, that regard not her <sup>r</sup> ad-  
vising of them ? Can the gracelesse of such be unto the full expressed, which contemne or neglect the di-  
vine Service bookes of our mother the Church, and think their owne imagined wisdome in religion mat-  
ters many degrees more excellent than hers ?

<sup>a</sup> Psal. 110. 3.  
Ili. 66. 7. 8. 9.  
<sup>w</sup> & 66. 11. 12.  
<sup>x</sup> 1. Cor. 3. 2.  
<sup>y</sup> Heb. 5. 11. 12.  
13. 14.  
<sup>z</sup> Joh. 16. 12.  
<sup>a</sup> Prov. 6. 20.  
21. 22. 23.  
Pro. 31. 1. 2. &c.  
see Prov. 30. 17  
and 15. 20. and  
19. 26. and 20.  
20.

2. Why is it added, *That thy dayes may be long in the land, which the Lord thy God giveth thee ?*

A. Jesus the son of Sirach saith, The Lord hath given the father honour over the children, and hath confirmed the authority (or judgement) of the <sup>b</sup> mother over the sonnes. Whoso honoureth his father, maketh an attonement for his sinnes : and hee that ho-  
noureth his mother, is as one that layeth up treasure. He that honoureth his father shall have a long life, and he that is obedient unto the Lord, shall be a comfort to his mother. Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. For the blessing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations. Seeing that the Lord J E S U S said, <sup>c</sup> *Unto thee Peter, will I give the keyes of the kingdome of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven : and also said unto the other Apostles,*

<sup>b</sup> Sir. 3. 2. 4.  
4. 5. 6. 7. 8. 9. 16.

<sup>c</sup> Mat. 16. 19.

*d* Ioh. 10. 13.

\* See his annotation on Exo. 20. set unto his translation.  
*e* 1. Tim. 4. 16.  
 1am. 5. 20.  
*f* 1. King. 2. 24.

*g* God saith, that upon his true people the Ministers shall put his name, & he wil blesse such Israelites. Num. 6. 27.  
 See chap. 74.

*h* Psal. 143. 10.

Apostles,<sup>d</sup> *Whose soever finnes ye remis, they are remitted unto them, and whose soever finnes ye retaine, they are retained:* Ought not our mothers discipline and doctrine to be much revered, and her excommunicating to be dreaded? Few doe consider how great and manifold is the authority of the Church, and fewer lay to heart how many in these times have in contempt or neglect the said authority. It is observed that the Hebrew text of this Commandement is, *That they may prolong thy dayes*, that is, as *\*Iunius* saith, *by their blessing of thee*. In which sense (saith he) some are said to *e* save others: and he referreth unto the chapter of Sirach afore mentioned for illustration of the matter. Did not *f* *Elishaes* curse shorten the dayes of those Children that dishonoured him a father in Israel? And were not the obedient children of the Patriarchs the better in soule and body for their parents blessing? Atheisme and unbeleeve hath so prevailed in many, that they beleeve not that the blessing of a spirituall Father, namely confirmation performed by a Bishop, doth any good. And because it is not beleeved that G O D worketh so by the holy Fathers, and in the Sacraments, and in other ordinances of his, and by other *g* ministers, according as his word expresseth, hence is it that due honouring of them is so greatly neglected. And here it might be largely treated concerning the promised land, into which the people of Israel were now travailling, when G O D spake these words unto them; hee having brought them out of one land, was leading them into another land. *David* signifieth what that land was spiritually, where hee prayeth, saying, *Lead me into the h land of uprightness*. And that is the land which every obedient soule shall in this world have

have some entrance into; and David expresseth it where he saith, *The fearer of the LORD shall dwell at ease (or lodge in goodnesse) and his seed shall inherit that earth (or land.)* Again he saith, *The meek shall inherit the earth (or that land:) and shall delight themselves in the abundance of peace.* And these words of this fifth Commandement are also to be understood concerning the outward land, which we inhabit: for by dishonouring of the higher powers many pull miseries upon themselves, yea and sometimes destruction. David saith, *The deceitfull as well as the bloud-thirsty, shall not live out halfe their daies.*

<sup>i</sup> Psal. 25. 13.

\* See the margin in the last translation.

<sup>k</sup> Psal. 37. 21.

<sup>i</sup> Psal. 55. 23.

*Q.* What is the sixth Commandement?

*A.* Thou shalt doe no murther.

And here it is to be observed, as it was afore signified, that GODS Commandements require our observation of them, aswell inwardly as outwardly. Hence it is said, *Curse not the King, no not in thy thought (or conscience.)* And Saint Paul saith, *Servants obey in all things your masters according to the flesh: not with eye-service, as men-pleasers, but in singleness of heart fearing GOD: and whatsoever yee doe, doe it heartily, as to the Lord, and not unto men.* So there is a committing of murther with the heart before the eyes of the Lord, as Saint John saith, *Who soever hateth his brother is a murderer.* The Lord JESUS CHRIST (of whose coming one cause was (as the Homily saith) to restore the law of his heavenly Father unto the right sense, understanding and meaning) giveth to us for to know, that whosoever is angry with any one without cause, or shall say to one, *Racha*, that is, empty braine, idle head, or shall say thou foole, pish, or the like, is a breaker of this sixth Commandement.

<sup>m</sup> God requireth, that we should honour the King with our very heart, and likewise to bear a reverent remembrance of all powers under Him, that are over us. Eccles. 10. 20.  
<sup>n</sup> Col. 3. 22. 23.  
<sup>o</sup> 1. Joh. 3. 15.  
<sup>p</sup> In the Homily against adultery, page 84.  
 See chap. 21.

<sup>q</sup> Mat. 5. 21. 22.

T

And



7 Mat. 22. 40.

/ In her Iſſer  
Catechiſme.

: Eph. 5. 4.

11. 1. Pet. 4. 17.

10. Eph. 4. 29.

x Col. 4. 6.

y Mat. 12. 36. 37.

James 1. 26.

It is nor the

Chriſtian Reli-

gion which hee

practiſeth.

Tit. 1. 6.

4 Mat. 11. 34.

35.

Iam. 3. 15. 16. 17.

Phal. 1. 7. 8.

And whereas the Lord ſaith, *" That on theſe Commandments hang all the Law and the Prophets, we are given to underſtand, that there is no ſinne whatſoever, but it may be referred to be a breach of one of theſe ten precepts. So that if one ſhould take in hand for to ſhew all the duties required to be done by each Commandment, and all the ſinnes forbidden by each, would it not require a very great volume for to containe ſuch a narration ? The Church telleth us, *" That all things tending towards blood ſhedding, are alſo forbidden, as mocks, reproaches, quarrellings, fightings, and ſuch like. The ſinne of mocking and ſcoffing now greatly reigneth in very many, whereby they ſhew their murderous minds towards ſuch, at whom they ſcoffe. Many much delight themſelves in jeſting at others; though the Goſpell doth expreſſly forbid it, becauſe it is a thing not only uncomely, but alſo not proceeding from charity: for whom one loveth, he will not breake jects upon him, but *" honour him what hee may. It is the muſick that many make to themſelves to have a jeſt upon or againſt ſuch or ſuch a perſon, ſuch or ſuch a matter. The Goſpell commandeth, that no corrupt *" communication proceed out of our mouthes, that our ſpeech be alwayes gracious; and the reaſon is, becauſe wee ſhall give account for every idle word: for ſaith CHRIST) by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned. His religion is *" vaine, that bridleth not his tongue, ſaith the holy Ghoſt by Saint James. It is by Gods univerſall word ſignified to be the maine marke, whereby a true Chriſtian is diſcerned from a Phariſee, and alſo from a libertine, namely the continuall endeavouring to bridle his tongue, as well privately as publickly; and to have*****



have a respect unto all the Bibles Commandements, concerning how ones mouth and tongue are to be ordered. The Prophet *David* prayed unto God for to deliver him from <sup>b</sup> bloud-guiltinesse in the matter of *Uriahs* death. Even innumerable are the kinds of murdering indirectly or by consent, and to reckon up many of them would be horrible to be read or heard. Such as live in retired manner as it were out of the world, or converse with none but such as either are civill, or doe carry themselves civilly before them, cannot imagine what evils are done by many in <sup>c</sup> secret, and where they dare shew themselves in their proper colours. How many are indirectly murthered in such and such a manner, as the law of the land can take no hold on such Murtherers? Universall cruelty is observed to be forbidden by this Commandement: And Gods word forbiddeth that any cruelty should be shewed to any body christian or unchristian, yea and to our <sup>d</sup> cattel or to any other <sup>e</sup> creature. Scarce any can comprehend how great a vertue is charity, but such as have experienced the mercies of uncharitable ones in these times. Many Spirituall murtherings might be here mentioned, inward and outward: as, The <sup>f</sup> quenching of Gods Spirit within one, The putting out and extinguishing of the slight of conscience within one, The <sup>g</sup> crucifying to ones selfe afresh the Son of God, and the putting of him to an open shame, the treading of him under foot, and the doing of <sup>h</sup> despite to the spirit of grace. How have Gods two witnesses, the bookes of the old and new Testament, been many manner of waies <sup>i</sup> murthered, as the Revelation foretold? How many manner of waies have the Church her two witnesses, the Communion booke and the Homilies book

<sup>b</sup> Psal. 51. 14.<sup>c</sup> Eph. 5. 12.<sup>d</sup> Prov. 12. 10.<sup>e</sup> Rom. 3. 22.<sup>f</sup> 1. Thes. 5. 19.<sup>g</sup> Luk. 11. 35.<sup>h</sup> Heb. 6. 6.<sup>i</sup> Heb. 10. 29.<sup>k</sup> Rev. 11. 7. 8.

beene murdered, in that the authority, which their sayings should have among all the members of the Church of England, is either quite destroyed by many and among many, or so weakned as it cannot sway or move a \* whit, either in matter of minde or of conversation.

2. What is the seaventh Commandement?

A. *Thou shalt not commit adultery.*

And this Commandement is likewise broken, as wel inwardly with the mind, as outwardly with the body; for CHRIST saith, *Whoſoever looketh on a woman to luſt after her, hath committed adultery wiſh her in his heart.* And therefore the Lord ſignifieth in the words immediately after the ſaid ſentence, that he requireth wee ſhould mortifie our members which are upon earth: fornication, uncleaneſſe, inordinate affection, evill concupiſcence, and not ſuffer <sup>a</sup> eye or hand to be inſtrument of any manner of unchaſtity, but to be only uſed, as G O D s Law may not be by them in any wiſe tranſgreſſed. How many a law hath G O D given by *Mofes* for to ſhew (as Saint *Paul* ſaith) how every one ſhould poſſeſſe his <sup>o</sup> veſſell in ſanctification and honour; not in the luſt of concupiſcence, even as the gentiles which know not God? For God hath not called us unto uncleaneſſe, but unto holineſſe. And how are the apparant everlaſting lawes delivered by *Mofes* hereunto by many utterly neglected? Saint *Paul* ſaith, It is a ſhame even to <sup>p</sup> ſpeake of thoſe things which are done of them in ſecret. Why doth the Lord by *Malachi* ſay, <sup>q</sup> Remember yee the law of *Mofes* my ſervant, which I commanded him in Horeb, for all Iſrael, with the ſtatutes and judgements? The Libertines of theſe daies will not conſider, that though *Mofes* wrote ſome

\* It is not to be named, it is un-expreſſible, in how light account very many which profeſſe themſelves to be members of the Church, have thoſe two fundamentall bookes of the Church.

1 Mal. 5. 28.

Ioh. 3. 1.  
Mat. 5. 29. 30.

1. 1. Theſ. 4.  
4. 5. 7.

2 Eph. 5. 12.

3 Mal. 4. 4.

some lawes peculiar to the Jews, as concerning their ceremoniall, circumstantiall, & outward observation; yet that in all his bookes and in most chapters of his bookes there is expressed or signified that which is morall & \* everlasting. Is it now lawfull for a woman to be <sup>r</sup> Churched, afore such time as it is by law of our Church prescribed? Is it now lawfull for a man to marry his <sup>r</sup> sister? And that is forbidden by Moses in Leviticus. That saying of the Church is perfect truth about every particular law delivered by Moses:

*\* Whatsoever is found in the commandment appertaining to the law of nature, as a thing most goodly, most just, and needfull for the setting forth of Gods glory, it ought to be retained and kept of all good Christian people. The Lord commandeth us to bee <sup>r</sup> holy in all manner of conversation. And therefore saith the Church in her most divine Homily against whoredome and uncleannesse:*

*"CHRIST teacheth us an exact and full perfection of puritie and cleanness of life, both to keepe our bodies undefiled, and our hearts pure and free from all evil thoughts, carnall desires, and fleshly consents. "GOD at this present abhorreth all manner of uncleanness, no lesse than he did in the old law, and will undoubtedly punish it, both in this world, and in the world to come. \* Ezechiel in his 18. chapter signifieth a great and weighty duty to be observed by all such as are married: and they that desire to be compleate Christians, and to receive Gods manifold mercies and blessings in this world, and everlasting salvation, are diligently to read all Moses law, whereof he was not the author, but the eternall God. There is a considerable saying in the booke of Tobias, and it is expressed in the Church-her first translation, which the Bishops the Fathers in God did set forth,*

\* See *Polani Syntagma* and therein lib. 10. cap. 23. Many students in Divinity doe neglect the study of that part of Theologie, his tenth books contents.

<sup>r</sup> See Lev 12. <sup>f</sup> Lev. 20. 17.

\* In the homily of the place and time of praier, pag. 125.

11. Pet. 1. 15. 16

2 Pet. 3. 17.

<sup>u</sup> In the first part & pag. 79.

<sup>w</sup> In the 3. part and page 86.

x Ezech. 18. 6. and the Church in her Declaration exposition of the seventh commandment observeth the same also.

y It is in that which is called Saint Ieromes translation the 17. ver. of ch. 6. The said booke of the Church is commonly called, *King Henry on the Sacraments*; whereas it was set forth in the latter part of his reigne. It is intituled, *A necessary doctrine and erudition for any Christian man, &c.* See in the homily of good works the third part and page 38. wh it is delivered concerning that renowned King. ¶ In the homily against adultery, page 88. see ch. 94. and page 359.

and it is likewise in sundry Latine translations, and it is alledged in those holy Fathers exposition of this comandement: *¶ They that marry in such wise, that they exclude God out of their hearts, and give themselves unto their own carnall lusts, as it were an horse or a mule, which have no reason, upon such persons the devil hath power. And the Church now saith in her larger Carechism: By this commandemēt is forbidden all kinde of filthy and wandering lust, and all uncleannesse that riseth of such lust, as fondnesse in handling, unchastnesse of speach, and all wantonnesse of countenance and gesture, all outward shew of unchastitie whatsoever it bee. And not only filthinesse of words and uncleannesse of doings is forbidden by God, but also forasmuch as both our bodies and our soules are the temples of the holy Ghost, that honestie may be kept undefiled in them both, shamefastnesse and chastitie is commanded, that neither our bodies be defiled with uncleannesse of lust, nor our mindes with dishonest thoughts or desires, but bee alway preserved chaste and pure. Wherefore saith the Church, <sup>2</sup> This shall wee easily doe, if when wee feelee inwardly, that Satan our old enemy tempteth us unto whoredome, we by no meanes consent to his craftie suggestions, but valiantly resist and withstand him by strong faith in the word of God, alleaging against him alwaies in our heart, this commandement of God: It is written, thou shalt not commit whoredome. It shall bee good also for us, ever to live in the feare of GOD, and to set before our eyes the grievous threatnings of God against all ungodly sinners, and to consider in our minde, how filthy, beastly, and short that pleasure is, wherunto Satan continually stirreth and mooveth us: and againe, how the paine appointed for that sinne is intolerable and everlasting. There is also spirituall whoring, when one followeth not the will of God*

God, but (as David saith) goeth a whoring with his own \* inventions. Who therefore saith : *b* They that are farre from thee shall perish, thou hast destroyed all them that goe a whoring from thee. And are not they \* guilty of spirituall whoredome, which neglect meditating on the fundamentall doctrine of their mother, the instruction in Religion, which is contained in the books of the Divine Service, composed and authorized by the supreme divine Wildome of the Church, and are wholly affected unto books written by private persons, which deliver doctrine contrary to the generall doctrine of the Church bookes aforesaid?

2. What is the eight Commandement?

*a*. Thou shalt not steale. This sinne likewise may be committed in the heart; namely, when as one taketh from God that which is his. Hence the Prophet Malachy saith: Will a man *b* rob GOD? yet yee have robbed the Lord. Our heart is the Lords due; he saith:

*c* My sinne give mee thy heart. Now if wee \* set our hearts or earthly riches, or earthly pleasures, or any thing els besides God, his word, his light, and the life which hee requireth; and doe not duely prepare our hearts to be fit temples for the dwelling of his spirit within us in this present life, that our Creatour may in this world have a delight in us, wee steale from God, and deceive our owne selves. God is very jealous concerning peoples hearts, when as hee perceiveth them declining from the due obedience unto his requiries. Therefore he often saith: *d* I the Lord search the heart, I try the reins, even to give every man according to his wayes, and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not: so he that getteth riches and not by \* right, shall leave them in the

*a* Pl. 106. 39.

*b* Pl. 73. 27.

\* Hereof should they duely consider, which professe themselves to be zealous for Religion and yet are defective in duty towards the Church.

*b* Mal. 3. 9.

*c* Prov. 23. 26.

\* Very many rob god in these times, as those which withheld from Ministers that, which is their due by the law or custome of the land, &c.

*d* Jer. 17. 9. 10.

11.

*e* But by doing wrong to God or man.

f verſe 13.

g Pl. 66. 18. and  
therefore 119.3.  
h Micah 6. 10.  
11. 12.

i1. Theſſ. 4. 3. 6.

4 Pl. 106. 3.

/ Luke 13. 26.

27.  
Mat. 7. 12. 23.  
m 2. Cor. 3. 9.  
n Heb. 5. 13.  
o Iſa. 61. 3. and  
60. 21.  
p 2. Pet. 2. 21.  
q 2. Cor. 11. 15.  
and 2. Pet. 2. 5.  
r 1. Ioh. 3. 10.

the miſt of his dayes, and at his end ſhall be a ſoule. <sup>f</sup> O Lord the hope of Iſrael, all that forſake thee ſhall be aſhamed, and they that depart from mee ſhall be written in the earth, becauſe they have forſaken the Lord the fountain of living waters. Univerſall unjuſt dealing between one another is forbidden by this precept. Workers of any <sup>g</sup> iniquity cannot aſſure themſelves, that they are in the way to Salvation. The Lord ſaith by Micah: <sup>h</sup> Shall I count them pure with the wicked ballances, and with the bag of deceitfull weights? For the rich men thereof are full of violence: and the inhabitants thereof have ſpoken lies, and their tongue is deceitfull in their mouth. Saint Paul ſaith: <sup>i</sup> This is the will of the Lord, that no man goe beyond and defraude his brother in any matter, becauſe the Lord is the avenger of all ſuch. Blessed ( ſaith David ) are they that keepe judgment: and he that doth righteouſneſſe at <sup>k</sup> all times. But whoſo is a worker of injuſtneſſe ſhall periſh everlaſtingly, how zealous ſoever he hath bin about other laudable matters, as CHRIST hath pronounced and <sup>l</sup> denounced the ſame. CHRIST S miniſterie is called the <sup>m</sup> miniſtration of righteouſneſſe, his word the <sup>n</sup> word of righteouſneſſe, his people people of <sup>o</sup> righteouſneſſe, his way the way of <sup>p</sup> righteouſneſſe, his Miniſters <sup>q</sup> Preachers of righteouſneſſe. <sup>r</sup> Righteouſneſſe and love is the viſible marke ( ſaith S. John ) whereby his people are manifeſt from the children of the devill. The Church ſaith in her Catechiſme: *All withdrawing of others dueties ( or dues ) as withholding of the labourers hire, refuſing by covetouſneſſe to relieve the poore, to ſuccour widowes, fatherleſſe children, and ſtrangers, to leave the ignorant untaught, the ſimple uncounſelled, the wandring and erring, undirected, the ſorrowfull uncomforced, and ſuch*



such like, are by this law ~~un~~condemned. The LORD CHRIST JESUS hath given a rule serving to the observation of this commandement, and even of all the rest toward man, the which if we remember and performe, we shall scarce at any time, in word or deed commit wrong against any one. And the rule is: *Whatsoever ye would, that men should doe unto you, the same doe ye unto them*: and whatsoever yee would not that others should doe unto you, doe not ye the same unto them. And this is to bee understood concerning thought, word, and deed.

f Mat. 7. 12.

2. What is the ninth Commandement?

A. Thou shalt not beare false witnesse against thy neighbour. The Church saith: *In this law we are forbidden not only open and manifest perjury, and breaking of our oath: but also, all \* lying, flaunders, backbiting, and euill speakings, whereby our neighbour may lose his good name, & all flatterie & dissembling whereby he may take harme. And that neither our selves at any time speake any false or untrue thing, neither by words, writings, or silence, allow the same in other, but that wee ever love, follow, maintaine and uphold the truth. GOD, who knoweth the secrets of our hearts, when he forbiddeth euill speaking, doth therewith also forbid wrongfull misdeeming, and euill thinking of our neighbours. Yea, and he chargeth us, as farre as truth may suffer, to thinke well of them: And to our uttermost power to preserve their good name. As we are required by the Gospel under paine of perishing everlastingly, not to "slander any one openly or secretly, so likewise are we required not to take up (or "receive, or endure) a reproach against our neighbour, as the holy Prophet declareth: considering that we live in an age, wherein few are found which make conscience of wronging others*

e In. the lesser Catechisme.

\* It is unexpressible, how little conscience very many doe make of lying, though the Gospel denounceth liars to be none of Gods people, but such as are for that most horrible sin to be damned everlastingly. See Isa. 63. 8. Rev. 21. 8. 27. and 22. 15. # Rom. 1. 29. 30. 32. # Ps. 15. 3. As it is in the margin.



others in their name. The Lord JESUS signified unto  
<sup>x</sup> Matt. 10. 32. his obedient people, that they should be hated of <sup>x</sup> all  
<sup>y</sup> Matt. 5. 11. others for his names sake, that they would say all man-  
<sup>z</sup> Mat. 10. 25. ner of evill against them <sup>y</sup> falsely for his sake. If they  
have called the master of the house <sup>z</sup> Beelzebub; how  
much more will they call them of his household? The  
children of Saran will not be content themselves to  
holde errorrs and heresies, and live in disobedience  
to God and Church; but also they will mortally ma-  
ligne all others, which will not professe and practise,  
and walke <sup>a</sup> in that desperate way, as they doe. Some  
<sup>g</sup> 1. Pet. 4. 4. reason is; They know that such as refuse to accom-  
<sup>h</sup> 2. Tim. 3. 12. pany them, doe <sup>b</sup> witnesse thereby against them, that  
<sup>i</sup> Ioh. 7. 7. their wayes are evill. Now concerning lying and spea-  
king untruth, who trembleth to transgresse in that  
kind? Though the holy Ghost saith, <sup>c</sup> All liers shall  
<sup>e</sup> Rev. 21. 8. have their part in the lake, that burneth with fire and  
brimstone, the second death; yet who layeth it to  
heart? To make conscience of speaking any untruth,  
is by God in Isaiah delivered to be the peculiar pro-  
perty of his children, where it is said: Surely they are  
<sup>d</sup> Isa. 63. 9. my people, <sup>d</sup> children that will not lie: so I was their  
Saviour. And to make no conscience of uttering un-  
truths is by CHRIST delivered to be the peculiar  
propertie of the devils children, where it is said: Yee  
<sup>e</sup> Ioh. 8. 44. are of your father the <sup>e</sup> devill, and the lust of your fa-  
ther ye will doe: for he is a lier, and the father there-  
of. Saint John saith: <sup>f</sup> Without Gods city is whosoever  
<sup>f</sup> Rev. 22. 15. loveth or maketh a lie. Therefore saith the Lord  
by <sup>g</sup> Zechariah: Speake yee every man the truth to  
<sup>g</sup> Zech. 8. 16. his neighbour: execute the judgement of truth and  
<sup>i</sup> 17. peace in your gates. And let none of you imagine evill  
in your hearts against his neighbour, and love no false  
oath:

oath: for all these are things that I hate, saith the Lord. Unto that outragiousnesse of flandering are many now come, that they blaspheme with \* names of reproach such as professe the faith and life prescribed in the booke of common prayer. So odious is the Catholike, Apostolike, and eternall truth of godlinesse unto such as live in any viciousnes outward or inward!

Therefore the complaint is now true, that the devill of hell is brake loose in very many peoples minds & mouthes. The Lord saith: *Out of the abundance of the heart the mouth speaketh.* All people doe manifestly declare, which spirit hath his Kingdome within them by the words which proceed out of them. CHRIST saith, O generation of vipers, how can ye being evill, speake good things? David saith: Helpe Lord, for the godly man ceaseth: for the faithfull<sup>i</sup> faile from among the children of men. They speake vanity every one with his neighbour: with flattering lips, & with a double heart do they speake. The Lord will cut off all flattering lips, & the tongue that speaketh proud things. Who have said, with our tongues we will prevaile, our lips are our own, who is Lord over us? There is also<sup>k</sup> referred unto the breach of this commandement, the teaching of untrue doctrine, and calling it Gods word. See of such doings mentioned in Jeremiah 23. and Ezechiel 13. Isaiah 30. 9. 10. and Jeremiah 5. 30. 31.

2. What is the tenth commandement?

1. Thou shalt not cover thy neighbours house, thou shalt not cover thy neighbours wife, nor his servant, nor his maide, nor his ox, nor his asse, nor any thing that is his. In the Declaration set forth by the Church in the latter part of the reign of King H. the Eight it is thus delivered upon this commandement:

\* Many reproach with new names of fiction and the like, such as professe sincerely the established doctrine of the Church. Yea it is a maine policie of the devill to hinder the passage of the divine Service doctrine.

b Mat. 12. 34.

i Ps. 12. 1. 2. 3. 4.

k In the declarations exposition of this commandement.

l Christ saith in Joh. 8. 12. Hee that followeth me, shall have

the light of life. Whoſoever with a ſingle heart will read the ſaid declaration, ſhal perceive that the Fathers of the Church, then following Gods light ariſing in the Chriſtian world at that time in a ſpeciall manner, in expounding the ten commandements, abundantly ſet forth the upright life of true Chriſtiani-  
nity.

*All they be tranſgreſſours of this commandement, which by deliberation and full conſent, caſt their minds and luſtes, to accompliſh the concupiſcence and deſire, which they have to obtaine and get unlawfully an other mans wife, child, ſervant, houſe, land, cattell, or any thing or goods that be his. And they alſo be tranſgreſſours of this commandement, which by envie, be ſorry of their neighbours wealth & proſperity, or be glad of their ſorrow, hinderance & adverſity. And alſo all they which doe not ſet their minds and ſtudies, to preſerve, maintaine, and defend, unto their neighbours (as much as it is in them) their wives, children, ſervants, houſes, lands, goods, and all that is theirs. For this commandement not only forbiddeth us to deſire unlawfully from our neighbour any thing that is his: but by the ſame we be alſo commanded, gladly to wiſh and will unto him, that he may quietly poſſeſſe and enjoy all that which God hath ſent him, bee it never ſo great abundance. And this minde wee ought to beare unto every man by this commandement, not onely if they be our friends and lovers, but alſo if they be our enemies & adverſaries. And it is there alſo ſaid: Furthermore like as in the fiſt commandement, under the name of father and mother is underſtood all ſuperiours: and in the ſixt commandement, under the name of killing is underſtood all wrath and revenge: and in the ſeventh commandement, under the name of adultery is underſtood all unchaſt living: and in the eighth commandement, under the name of theft is underſtood all deceitfull dealing with our neighbours: and in the ninth commandement, under the name of falſe witneſſe, is underſtood all miſreport, and untrue uſe of our tongue: So in this laſt commandement, under the name of deſiring of another mans wife and goods, is underſtood all manner of evil and unlawfull deſire of any thing. Mortifie therefore (ſaith the Apoſtle) evil*

" concupiscence and covetousnesse, which is idolatry. <sup>m Col. 3. 5. 6.</sup>  
 For which things sake the wrath of God commeth up- <sup>n 1. Tim. 6. 6.</sup>  
 on the children of disobedience. " Godlinesse is great  
 gaine if a man be content with that he hath.

Q. Why are we taught to pray, *Write all these thy laws  
 in our hearts?*

A. It is one of Gods promises unto his obedient  
 people, as it is related in the Epistle to the Hebrewes,  
 I (saith the Lord) will put my lawes into their minde, <sup>o Heb. 8. 10.</sup>  
 and " write them in their hearts. Wee also for our parts <sup>11. 12.</sup>  
 unto the attaining of that favour from God, are to doe  
 like *David*, who said, <sup>p Psal. 119. 11.</sup>  
 Thy word have I hid in my heart,  
 that I might not sin against thee. Wee are (as Christ  
 commandeth) to " lay up treasure in heaven for our  
 selves: and (as *Paul* saith) let the word of Christ dwell  
 in us plenteously in all wisdom: and to have our " de-  
 light in the law of the Lord, and therein to meditate  
 day & night. Which if we do, then (as *Isaiah* signifieth)  
 wee shall be " taught of the Lord, great shall bee our  
 peace, and in righteousness wee shall be established. <sup>q Mar. 6. 20.</sup>  
<sup>r Col. 3. 16.</sup>  
<sup>s Psal. 1. 2.</sup>  
<sup>t Isa. 54. 13. 14.</sup>

Q. Of how many branches doth ones duty towards  
 God consist, according to the delivery in the Cate-  
 chisme immediately after the ten Commandements?

A. It may be conceived to be there expressed in  
 tenne.

Q. What is the first branch thereof?

A. To beleeve in God. And in the exposition of the  
 Creed the true beleeve (or what wee are to beleeve in  
 and of God, the Father, Sonne, and holy Ghost) hath  
 beene largely declared. Saint *Paul* saith, " He that com- <sup>u Heb. 11. 6.</sup>  
 meth to God must beleeve that he is, and that he is a  
 rewarder of them that diligently seeke him. And hee  
 signified to the Athenians, " how it is Gods will, that <sup>v Acts 17. 26.</sup>  
 every <sup>27. 28.</sup>

every one of mankind should seeke the Lord, if haply they might feele after him, and find him, though hee be not farre from every one of us; for in him we live, and move, and have our being.

2. What is the second?

*A.* To feare him: And that with a sonnelike feare. It is said of *Michael* the Archangel, when contending with the devill, he disputed about the body of *Moses*, that hee <sup>x</sup>durst not bring against the devill a railing accusation, but said, The Lord rebuke thee. The Angels of heaven doe feare to displease their Creatour, knowing what befell them which <sup>y</sup>sinned, that they are cast downe to hell, and delivered into chaines of darkenesse, to be reserved unto judgement. Wherefore **CHRIST** saith unto us, I will forewarne you whom yee shall feare: Feare him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Feare him. See *Iesus* the son of *Sirachs* description of Gods feare in his second chapter.

x Jude 9.

y 2. Pet. 2. 4.  
See 2 Esd. 8. 21.

z Luke. 12. 45.

2. What is the third?

*A.* To love him with all my heart, with all my minde, with all my soule, and with all my strength.

And how the **CHURCH** hath expounded these things, heare what is delivered in the Homily of charity, and the first part, viz. *Charity is, to love God with all our heart, all our soule, and all our powers & strength. With all our heart, that is to say, that our heart, minde, and study be set to beleieve his word, to trust in him, and to love him above all other things, that wee love best in heaven or in earth. With all our life, that is to say, that our chiefe joy and delight be set upon him and his honour, and our whole life given unto the service of him above all things, with him to live and die, and to forsake all other things, yea*

ther

ther than him. For he that loveth his father or mother, son or daughter, house or land, more than me (saith CHRIST) is not worthy to have me. With all our power, that is to say, that with our hands and feet, with our eyes and eares, our mouthes and tongues, and with all our parts and powers, both of body and soule, we should be given to the keeping and fulfilling of his Commandements.

2. What is the fourth?

1. To worship him. And hee is to bee worshipped with our whole man, both outward and inward, as it is said by Saint Paul, <sup>b</sup> Glorifie G O D in your body, and in your spirit, which are Gods. David saith, But as for me, I will come into thine house, in the multitude of thy mercy: and in thy feare will I <sup>c</sup> worship toward thy holy temple. The Hebrew word signifieth to bow downe, to make low obeysance. Againie saith David, Heare the voice of my supplications when I cry unto thee: when I <sup>d</sup> lift up my hands towards thy holy \* oracle. The Oracle was the innermost place in the house of the Lord, whereunto our Chauncels in Churches do answer. And therein was G O D S mercy seat, &c. Whereas it is said, The people of the land shall worship at the door of this gate <sup>e</sup> before the Lord, and the gracious presence of the Lord was in the oracle, it appeareth that wheresoever about the temple they were, they did their low obeysance towards the place of the Lords speciall presence, which was as in the Chauncell. Wherefore are these things written? Are they not for our <sup>f</sup> \* learning, as saith Saint Paul? Unto this very day even in all parishes there are some devoutly affected women, whose consciences doe tell them that they should make some obeysance towards the gracious presence of CHRIST in the Sanctuary, and before they kneele downe to prayer, they doe constantly

<sup>b</sup> 1. Cor. 6. 20.  
See also the  
vulgar Latine  
translation there

<sup>c</sup> Psal. 5. 7.  
In Psal. 96. 9. It  
is said, *worship  
the Lord in the  
beauty of holines.*  
<sup>d</sup> 1. Cor. 14. 40.  
<sup>e</sup> Psal. 28. 2.

<sup>f</sup> \* In the margin  
it is, *Towards  
the oracle of the  
sanctuary.*  
Whereunto the  
Chauncell in  
every Church  
answereth.  
<sup>e</sup> Ezech 45. 2. 3.

<sup>f</sup> Rom. 15. 4.  
\* Some observe  
that people are  
to make some  
obeysance afore  
departing out  
of Church, as  
Fenner in his  
Theologie. See  
Exo. 22. 27. 28.

g When the di-  
vine service is  
either already  
begun or upon  
beginning.

h As it is in the  
last translation  
Psal. 95. 6.

\* Those two  
words import-  
ing outward o-  
beylance en-  
joyed besides  
kneeling, are  
not to be let  
passe unconsi-  
dered. Christ  
saith, not one  
jote or tittle of  
his word must  
be let passe un-  
regarded.

i Pl. 119. 126.  
See Chap. 68.

constantly observe it. Likewise there are seene some ancient grave men in some places, which have retained such reverence, and are never unmindfull of the same, when they come before J E S U S C H R I S T. May it not be done, and that by vertue of that saying, *h O come let us \* worship and fall down: let us kneele before the Lord our Maker?* It is so said in that Psalm which is appointed to be read in the beginning of Divine Service: In which Psalm whatsoever is propounded, is it not for an everlasting observation? It is most manifest out of those words of the Psalm, that afore kneeling downe to prayer, some obeysance may be made towards Almighty G O D. *David* saith, *i* It is time for thee, Lord, to work; for men have made void thy law. Almost all the lawes of G O D and Church concerning the reverence due to be done unto G O D in his holy temple, are by very many scarce any whit regarded. In the Epistle set afore the Church her lesser Catechisme in Latine, these words are: *Fieri inquam non potest, quin & Dei metum atque reverentiam, quæ jam ex hoc mundo penè profligata esse videtur, &c.* Out of the which words, and the rest of the said Epistle it is manifest, That holy Church hath seriously considered on the great decay of the due fearing and reverencing of G O D, that is come to passe in this world; and therefore carefully endeavoureth the repairing of the same.

2. What is the fist?

A. *To give him thanks.* And this duty is to bee done within the spirit, in bearing a gratefull minde continually unto G O D for all his mercies. So *David* did. And Saint *Paul* saith, *k In every thing give thanks.* It is also to bee performed outwardly with the lips. He saith, By C H R I S T therefore let us offer the sacrifice

41. Thef. 5. 18.



crifice of praise to G O D continually, that is the fruit of our lips,<sup>1</sup> giving thanks unto his name. But to doe <sup>1 Heb. 13. 15. 16</sup> good, and to communicate, forget not : for with such sacrifices G O D is well pleased. And whereas by communicating to the poore the Lord is thanked, and one maine cause why the Lord hath commanded his people to keepe feasts, is, that the bowels of the poore may be refreshed, that they may see some joyfull daies wherein to <sup>m</sup> rejoyce with others before the Lord, Therefore blessed forever be Our Kings most excellent Majesty for thus restoring the feasts of the Lord, which have been prescribed by his Apostolike Church. It is a memorable duty delivered in the booke of *Nehemiah*, to be observed by all of ability on every feast day, Sunday, holy day, and others: <sup>n</sup> *Eate the fat, drinke the sweet, and send portions unto them, for whom nothing is prepared.* <sup>n Deut. 16. 11. 14. 15. n Neh. 8. 10.</sup>

2. What is the sixt ?

A. *To put my whole trust in him.* Wee are to ° depend on Gods providence for all things which he hath promised, in all matters, bodily and ghostly, according as he hath prescribed, we doing our duties, and obediently performing all conditions by G O D enjoined thereunto. *David* in the booke of the Psalmes giveth examples of his owne, and useth exhortations hereabout abundantly. There is a memorable counsel here-to by *Judith*, who said, <sup>p</sup> *If the Lord will not helpe us within these five dayes, he hath power to defend us when he will, even every day, or to destroy us before our enemies. Doe not binde the counsels of the Lord our God, let us wait for salvation of him, &c.* <sup>p Psal. 9. 10. and 37. 5. p Judith 8. 15. 16. 17. &c.</sup>

2. What is the seaventh ?

A. *To call upon him.* And that is to pray unto him :  
X Concerning

9 Rom. 10. 12.

Concerning which duty it shall be spoken afterward.  
Saint Paul saith, <sup>9</sup>The same Lord over all people, is rich unto all that call upon him..

2. What is the eighth?

7 Mat. 15. 9.  
Hsa. 29. 13. 14.  
15.

1 Job. 13. 7. 8. 10

1 As in the last prayer saving one of the Communion service; and in the collect for the first day of Lent, &c.

11 In page 117.

12 In canon 18.  
See Phil. 2. 9. 10  
Rom. 14. 11.

A. *To honour his holy name.* It is to be remembered, that CHRIST declareth, how some doe vainely honour God, when their feare and honour towards him is taught by the precept of men, and thereby the precept of God is transgressed. Job therefore very memorably saith, 'Will you speake wickedly for God, and talke deceitfully for him? Will yee accept his person? Will yee contend for God? Hee will surely reprove you, if yee doe secretly accept persons. There are that say, Gods glory and honour is diminished, if wee confesse him to be so, as the booke of Common prayer saith of him, in sundry places thereof. But doe not they rather in an unexpressable maner dishonour him, which attribute that unto him, which the Bible declareth to be contrary unto his universall eternall nature? What many doe say, which hold contrary to the doctrine of the third collect for good Friday, it is most horrible to be named. The late most excellent Majesty observed it in His Highnesse Meditation upon the Lords prayer, saying, "*Wee are to aschew the extremity of some, who by consequent make God the Author of sinne.*" Concerning the honouring of Gods name, it was in part signified on the third Commandement, and shall be further explained in expressing what it is to hallow his name, in exposition of the Lords prayer. But here it may be lamented how slack, yea impiously obstinate are some against the prescribed honouring of Christs holy name. It is the holy ordinance of the Church, that when the *Lord Iesus* is mentioned in the reading  
of

of the Gospel for the day, &c. all people, men and women, young and old, should make due and lowly reverence: but there are some which will then constantly sit, and CHRIST shall have from them neither \* bend nor becke. When as the greatest part of the congregation doe duely reverence the Lord JESUS, they will expresse their contempt of the most sacred Church-law, before the very face of God and the face of his holy congregation, unto the high dishonour of the Lord, and the scandall of all godly people assembled in Gods holy feare. And if such be informed of their neglect or contempt, and doe heare the sacred canon or constitution of the Church alleadged unto them, they will spet, at the very hearing of it, in so<sup>x</sup> deepe a detestation have they holy Church her teaching, which God requireth all that would be his true people to hear and obey, and in no wise for to forsake. The holy Fatherhood in their articles which they set forth for Church-officers use, to know whereunto they are to have an eye, doe divinely admonish hereof; but where are the Church-officers which have care and zeale to take notice, who doe their duty, and who not? If Pastours and Curates doe but once in a yeere make any exhortation unto the remembring of the foure reverences prescribed in the eighteenth Constitution, they shall heare of it all the yeere after, yea and procure to themselves such hatred and prejudice, as is not meet to be related. Holy Church in her larger Catechisme declareth that which is now come to a full measure, where shee saith, *In the visible Church of CHRIST, if it be well ordered, there shall be seene to be observed a certaine order and manner of governance, and such a forme of ecclesiasticall discipline, that it shall not be*

\* Most lamentable is the unreverence of many towards Jesus Christ. See Psal 89.7.

x It cannot be in few words expressed how the established doctrine and discipline of the Church is by some despised.

y In the larger Catechisme upon the words of the Creed *The Communion of saints.* Ier. 5.5.

\* Daily wofull experience declareth the truth hercof.

\* They of the Clergie which beare rule in the Church, are sensible of Gods matters being neglected; It is they, who under the Royal Majestie, doe conscientiously consider of what is committed amiss in the Church, and are zealous for the redresse of all the same.

¶ The Church in her books of Divine Service, and in the rest set forth by publike authority, doth prescribe all due reverence unto the eternall Almighty God, & alloweth not of any the least unreverence.

a Lev. 19. 30.

b 1. King. 8. 29.

c Deut. 12. 5.

d Phil. 95. 2.

e Exod. 25. 21.

22.

f Num. 7. 89.

g Ezech. 46. 2. 3.

free for any that abideth in that flocke, publickly to speake or doe any thing wickedly or in hainous sort, without punishment, yea and so, that in that congregation of men, all offences (so farre as is possible) be avoided. But this discipline since long time past by little and little decaying, as the manners of men be corrupt and out of right course, specially of the \* rich and men of power, which will needs have impunity, and most free libertie to sinne and doe wickedly, this grave maner of looking to them and chastisement can hardly be maintained in Churches. But yet if all in authority under the Lord Bishops would use their uttermost endeavours for the repressing of unreverence in Gods publicke worship, such disorderlinesse would daily decrease, and all at length would therein become easily reformed. In these times not very many are \* fervent for GODS cause, neither zealous that the LORD JESUS CHRIST may have his due honour and reverence done unto his gracious presence in the Sanctuary. And because matters are so greatly neglected in some places, they of the Recusancie doe unjustly charge the 2 Church with the same.

Moreover it is here to bee observed, that unto the due honouring of Gods holy Name, the place where Gods Name is put, is to bee honoured also, as it is written: <sup>a</sup> Yee shall reverence my Sanctuary. For in the uppermost part thereof was Gods holy <sup>b</sup> name or most gracious <sup>c</sup> presence, his <sup>d</sup> mercie seate from off which hee was heard <sup>e</sup> speaking. And as the people of God then being entred into GODS house did doe <sup>f</sup> worship toward that most holy place; so now also ought every one being come into GODS house, to prostrate himselfe, that is, to make low obeisance towards GODS mercie-seate being in the uppermost part

part of our Temples, unto Almighty GOD there. David saith: <sup>g</sup> But as for mee, I will come into thine house, in the multitude of thy mercie: and in thy feare will I worship toward the holy Temple. The Church hath it in her meeter: Therefore will I come to thine house, trusting upon thy grace; & reverently will worship thee, toward thine holy place. And that David did turne himselfe towards Gods mercie-seat, it is evident from his words, saying: Heare the voice of my supplication, when I cry unto thee; when I lift up mine hands <sup>h</sup> towards thine holy Oracle. Wherefore a great \* Divine in our Church thus writeth: *We are no more idolatrous by our prostration towards the table of the Lord, than the Jews were by theirs towards the Tabernacle of the Lord; Towards the cloud in the desert here, or the mercie-seate in the Temple, because wee doe it* *γενναὶς ἢ κατὰ εἰκονὴν*, (as that Constantinopolitane councell speakes upon another occasion,) *to God, which is there; not to a similitude of God, which is not there: & our faith points at heaven, while our eyes are fixt on the altar.* But here-against some object, that such bodily worshipping of God was to cease when CHRIST came: now wee are only required to worship God in spirit, and need not so to prostrate our selves as is afore signified. Whereunto answer is, That it is written that after CHRISTs Ascension his people did <sup>i</sup> fall downe before him and worship him. Yea saith the Revelation, that when the seventh Angell sounded, blew the seventh Trumpet, the foure and twenty Elders. <sup>k</sup> fell upon their faces and worshipped God. And the practise of Gods holy ones mentioned in the said place of Revelation doth plainly shew, that the prostrating of our selves unto God is a bodily worship to endure

*g* Psal. 5. 7. The which Text learned *castilio* renders, *Adm tuam ingressus, religiose ad tuam sacram altam*

*et cetera. An. l. Pl. 132. 7.* he interpreteth, *Intem<sup>us</sup> in eius domum illi, et intremus eius pedum sancti.* See Pl. 138. 2.

The Divine Service translation is, *Toward the mercie seate of thy holy Temple.*

*h* Pl. 23. 2.

\* Mr. Doctour *Lauence* in the former of the two most weighty sermons by him set forth, and in page 37. The said Sermons containe in them very many matters most greatly considerable.

*i* Yea so he was worshipped, when newly born, *Mat. 2. 11.* See *Rev. 4. 10.* and *5. 14.* & *Rev. 11. 16.*

\* For the generality of interpreters understand that trumpet to be sounded in the last time.

(*Ps. 95. 2. 6.*)

\* It is *bow downe*, in the Latin translation.

\* And if it were but a duty enjoined by the Church, it is very greatly profitable to stirre up in people devotion unto God, they being entered into his house. See the necessary use of ceremonies delivered in the chapter of ceremonies, and in the end of the Act of Parliament, both set in the beginning of the Communion booke.

*in* In the Sacred Communion service in the rubricke afore the prayer which beginneth,

*we doe not presume, &c.* \* It is not to be named, how meane Gods board is in some places, and how meanely it is respected and used. *n. 2. Chron. 7. 16. Ps. 26. 8. Lev. 26. 2.*

\* For after a Church or Chappell is consecrated by a Bishop, Gods gracious presence is ever at his mercie seate in it.

whiles this \* world lasteth. Wherefore the Divine Wisdome of the Church appointeth a Psalm to be said throughout the yeere in morning prayer, wherein it is commanded by the LORD; That when wee come before his <sup>1</sup> presence, we worship and fall down (or \* bow very low) and kneele before the LORD our maker. Those three words, each importing great reverencing, cannot but signifie that such prostrating of our selves unto GOD, as is afore mentioned, is a \* duty, required by the said Scripture to be for ever in CHRISTs Church observed. Some also object, Though there was Gods mercie seate in the Chancell of Solomons Temple, yet GOD hath none in our Chancels; and therefore we need not prostrate our selves so directly towards that uppermost place of the Temple; but so that we make some prostration afore we kneele downe to prayer, it is sufficient. The answer is: The divine Wisdome of the Church calling the sacred Communion table Gods board, doth give us to understand, that that is to be accounted the peculiar seate of God within the Temple; and therefore towards it unto God there, we are to make low obeisance, whensoever wee come into Gods house for to pray. Also, as the chaire of state is alwaies to be honoured, though the person of the Royall Majestie be not seene therein; So is Gods board ever to have due \* reverence, and God, who is there <sup>n</sup> perpetually, is alwaies to be \* prostrated unto; yea when as the body and blood of CHRIST in the blessed Sacrament is

not

not upon the same, nor divine Service in saying thereon or in any other place of the holy Temple. For which cause it is \* prescribed, That ever the holy Communion-table should be kept sacred, and not at any time to be used, save onely with the sacred matters of God appointed by the Church to be performed upon it. And whereas some say, that now in our temples no such ceremonies or rites are to be used, which were of use in Solomons Temple; but that all were forever abolished, when CHRISTs Ministration was established by the holy Ghost in the Apostles time, Such consider not, that no where in the holy Scriptures there is declared, that there was an utter abolishing of all \* ceremonies. Neither doe they seriously mind, how that when Moses was to build the Tabernacle, Solomon the Temple, and it to be reedified after it was by the Babylonians destroyed, the Eternall God out of his infinite Wisdome in most speciall manner ° prescribed the manner of every particular matter about the same. Solomon in his prayer unto God for wisdom, saith; <sup>p</sup> Thou hast commanded me to build a Temple upon thy holy Mount, and an Altar in the City wherein thou dwellest, a <sup>q</sup> resemblance of thy holy Tabernacle which thou hast prepared from the beginning. Wherefore very great is the mysterie of the Temple, and much is the <sup>r</sup> doctrine of decencie and order and of other matters of Christianity to be learned from the same. Because Solomon had in that Temple Musicke, and David saith: Praise GOD in his Sanctuary: and praise him with stringed instruments and <sup>s</sup> organs, &c. and no where in holy Scripture the use of instruments of Musicke in GODS publike worship is forbidden, therefore the Church

\* In Articles to be enquired of by the Minister, Churchwardens, and Sidemen of every Parish, &c. chappelry, &c.

\* See Mal. 4. 4. and Ps. 119. 8. according to the Divine service translation.

o Exod. 25. 40.  
1. Chro. 28. 12.  
Ezech. 40. 1.  
4. &c.  
p Wild. 9. 8.

q Heb. 8. 5. and 9. 23.

r Ps. 27. 4.  
Rom. 15. 4.  
2. Tim. 3. 16.  
17.

s Ps. 150. 2. 4.  
1. Ch. o. 16. 5.  
6. 42.



\* The Wisdom of God, ordained, that láps should bee in his holy Tabernacle and Temple perpetually. Exod. 27. 10.

Lev. 24. 2.

1. Chro. 28. 15.

Sec 2. Chro. 19.

7. 8.

Christ abolished not all use of them unto godly signification; but commended his people expressly to have an holy use of them.

Luke 12. 35. If the Church alloweth, that on Gods board there be a continual standing of some lights, for to put people in remembrance of spirituall matter necessary to be considered, ought not such a benefit to be embraced with thanksgiving unto God? See Num. 15. 39. 40. Pf. 119. 105. Joh. 5. 35. Luke 2. 32. & Ezech. 44. 5. and 40. 4.

2. Ezech. 43. 10. 11. \* *Quid est enim altare, nisi sedes & corporis & sanguinis Christi?* Optatus libro sexto contra Donatistas. In the sermon afore mentioned the sacred Communion Table is called an Altar, as page 5. and 37. And in page 37. it is called also Gods mercie seate.

Church useth them. So may the Church (according as it seemeth best unto her godly wisdom) have in her Temples other \* matters that were in that built by Salomon, and appointed by GOD to be therein, which the holy Scripture forbiddeth not to bee in Christians Temples. If the Temple had bin such a shadow universally vanished, & no more in any matter thereof to be imitated by the Christian Church, the Lord would not so often have pressed unto his Prophet Ezechiel these and the like words: 'Sonne of man, marke well, and behold with thine eyes, and heare with thine eares, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entring in of the house, with every going forth of the Sanctuary. " And shew the house of Israel the forme of the house, and the fashion thereof, and the goings out thereof, and the commings in thereof, and all the formes thereof, & all the ordinances thereof, & all the formes thereof, and all the laws thereof: and write in their sight, that they may keepe the whole forme thereof, and all the ordinances thereof, and doe them. Here also there is to be considered unto the honouring of GODS holy name, in what place of the Chancell Gods board or \* seate should stand. Doth not nature it selfe teach us, that in every comon house, the seate of the chiefest should be above every seat of inferiours? And should not Christianity teach us, that no seate of any person, much lesse of any of the Laity, should be above Gods mercie seate the sacred Cõmunions table

standing

standing in the Chancel? For into the Chancel of Solomons Temple no lay person was admitted for to come; it was for the <sup>w</sup> high Priest only to enter thereinto. The godly & learned <sup>x</sup> Divine afore mentioned, signifieth, as if anciently in the Chancels of Christian Temples none of the Laity did sit; much lesse had men or youths any seate, bench or fourme there above GODS seate or board. And when as the Lords holy table is set in the uppermost place within the chancell, is it not decent that the ends thereof bee toward North and South? The holy Ghost commandeth, that <sup>y</sup> all things be done decently and according unto order. And if it ought so to bee in all things, then much more ought it to bee so in every thing about Gods house, and specially in the standing of his sacred seate. Lastly, as unto the honouring of Gods holy Name his Sanctuary is to bee revered, so is also all the cōsecrated ground about the same or thereunto to be in no wise prophaned. It is therefore necessarily <sup>\*</sup> prescribed, that every part and portion of Churchyard bee kept free from swine and all other nastiness as becommeth the place so dedicated. And whereas in the holy Scriptures <sup>z</sup> sundry times mention is of the respect due to be had unto holy ground, are we not admonished thereby, that when we are in consecrated ground, we should abtaine from whatsoever is <sup>a</sup> unbecomming in holy place? Likewise the prescription is perpetually memorable viz. That the <sup>b</sup> Church-house in every Parish should be employed to godly, and its right holy use: That not any thing or place consecrated to holy use, should be used prophanely or wickedly. And for that all these, and the like Christian duties have not in some places bin duely urged,

Y

hence

<sup>w</sup> Heb. 9.7.8.

Exod. 30.10.

Lev. 16.2.

<sup>x</sup> In page 12.<sup>y</sup> 1. Cor. 14.40.<sup>z</sup> In the Art.

cles given at the

Metropolitical

Visitation.

<sup>a</sup> In the afore-

said Articles.

<sup>b</sup> In the afore-

said Articles.

<sup>c</sup> In the afore-

said Articles.

<sup>d</sup> In the afore-

said Articles.

<sup>e</sup> In the afore-

said Articles.

<sup>f</sup> In the afore-

said Articles.

<sup>g</sup> In the afore-

said Articles.

<sup>h</sup> In the afore-

said Articles.

<sup>i</sup> In the afore-

said Articles.

<sup>j</sup> In the afore-

said Articles.

<sup>k</sup> In the afore-

said Articles.

<sup>l</sup> In the afore-

said Articles.

<sup>m</sup> In the afore-

said Articles.

<sup>n</sup> In the afore-

said Articles.

<sup>o</sup> In the afore-

said Articles.

<sup>p</sup> In the afore-

said Articles.

<sup>q</sup> In the afore-

said Articles.

hence is it that so many people have no regard unto them; but among very many, (especially of the meaner sort) much heathenishnesse and atheisme in minde, & much irreligioufnesse, unseemlinesse and uncivility in life, manners and conversation hath prevailed and abounded. Wherefore it is the duty of all that are in any authority, for to exhort such as are under them unto the observing of all and every duty by holy Church prescribed unto them: as Curates are to admonish their people, Schoole-masters their Schollers, Parents their children, Masters and Dames their servants; and to<sup>d</sup> traine them up unto such reverencing of God in his holy \* Temple, both as the Ecclesiasticall law commandeth, and as they have for example the practise of such, as are most observant of all the Churches her constitutions and godly intentions.

*2. What is the ninth?*

*A. To honour his holy word.* As all Gods<sup>m</sup> record is at all times to be honoured in thought, word, and deed, so in speciall maner in the publike worship. For which cause the holy Apostolicall Church of England doth with a fervent divine zeale many a time call upon us for to use all due reverence in the hearing of GODS word; in her Homily, *of the right use of the Church or Temple of God, and of the reverence due unto the same.* \* There may be here considered what *M. Samuel Hieron* hath written hereunto, who declared himselfe thereby an honourer of the LORD JESUS CHRIST,

*c* Mat. 18. 17.  
Prov. 1. 8. and  
6. 20. 21. 22. 23.  
Deut. 17. 9. 10.  
11. 12.  
*d* Deut. 31. 12.  
*e* Phil. 3. 16. 17.  
Heb. 13. 7. 17.  
\* And concerning the due reverencing of the Temple it selfe, The Church memorably saith; Such reverence would Christ should be therein, that hee would not suffer any vessel to be carried through the Temple. In the second part of the Homily of the right use of the Church.

\* On Psal. 51.  
4. in page 135. of his second Tome. To tremble at Gods word is the property of his true children. Isa. 66. 5. And the Geneva note thereon in verse 2. is; *To him that is humble and pure in heart, which receiveth my doctrine with reverence and feare.* Saint Paul saith; *Let us have grace, whereby we may serve God acceptably, with reverence and godly feare.* Heb. 12. 28. In Gods publike Service wee are to bee outwardly reverent, and inwardly fearefull godly,

and

and thus his words are: *As CHRIST is termed the sunne of righteousness, so his ministers are called starres. And therefore as the light of the starres is, by way of reflexion the very light of the Sunne, which they receive from thence, and returne upon the earth; so is the doctrine of Christs Ministers, the very doctrine of CHRIST, and it is by a secret enablement from him that they speake. The words of an Embassadour, are reputed as his from whom he cometh. It is the qualitie of all true Ministers, that they are the Lords messengers; and so that which they deliver, is not mans, but Gods. This is so plaine that I need not to enlarge it, and these proofes which I have produced for it, they are each of them very direct. This is to teach us, with what manner of respect to embrace that which is brought unto us by this ordinance of God, the preaching of his word. Wee should make no other account, but that in hearing of man sent from God, wee doe heare even God himselfe: so that looka with what awe, with what reverence, with what respect, with what submission we would demean our selves, if we should bee called to heare the LORD himselfe personally speake unto us from the clouds; with the same ought we to frame our selves to the hearing of them which are amongst us in his stead, and whom he hath put into his service: assure our selves, we shall never profit by hearing, untill this perswasion is ingrafted in us. This was it that brought Pauls ministerie to be among the Thessalonians, not in word onely, but in power. This made it to worke and prevaile so mightily as it did, &c.*

And here also it is to be considered seriously, what the godly and Learned Doctour hath delivered concerning peoples reverent and profitable hearing of Gods word. He saith: <sup>a</sup> Standing is a posture of respect, we kneele & stand to our superiours: kneele, to shew

<sup>a</sup> M. Doctour  
Laurence in;  
pages of his  
afore-ment o-  
ned Sermon 4.  
5.6.8.

b In the Articles givē at the late Metropolitall visitation.

c 1. Cor. 11. 3.

d 7.

\* For verſ. 5. of 1. Cor. 11. declareth that the Apoſtle meant as well the hearers, as the teachers.

e Iſa. 55. 3.

Prov. 8. 34.

f Sam. 2. 30.

Iſa. 66. 5.

g 2. Cor. 13. 3.

Luke 10. 16.

Jof. 9. 14.

\* So example is ſignified in Rev. 4. 10. 11. that they ſate not, when they ſaid, *Thou art worthy to receive glory, &c.*

\* Lately by authority the ſaid holy duty was very graciouſly in open court enjoyned at Viſitation; and alſo that every perſon ſhould ſtand up, when as the Goſpell for the day is read:

our ſubjection; & ſtand to ſhew our obedience; that we are ready to execute, what theſe are to command. Standing (ſaith hee) then is a poſture of reſpect, and reſpect is a preparation unto attention, for no man liſtens to what hee ſcornes. Standing is a poſture of attention, the poſture of hearers. When Eſra opened the law, all the people ſtood up. Neh. 8. 5. There is no duty oftener enjoyned then this, &c. It is required, that the Miniſter doe preach <sup>b</sup> ſtanding: and if it bee meet that the perſon teaching doe ſtand, is it not likewise meet that the people hearing ſhould ſtand, every one as long as the ability of his body will ſerve thereunto? And as it is there moſt <sup>c</sup> juſtly required, That every Miniſter doe preach with his hat off; is it not likewise requiſite, that <sup>\*</sup> every man and youth of the people in the congregation ſhould in all the time of the preaching be with their hats off alſo? Moreover the endeavouring to ſtand all the while Gods word is read or preached, as it is moſt profitable for the receiving of edification, (becauſe God hath promiſed to give his <sup>d</sup> bleſſing unto ſuch as reverently & attentively hearken unto his moſt holy word) ſo is it alſo a meanes to cauſe that ſleepe and drowſineſſe ſhall not prevaile on one, as ſoone it doth on many ſuch as are ſitting, which have ability to be ſtanding, when as God by his Miniſter is <sup>e</sup> ſpeaking unto them. There are ſeene as this day ſome in moſt congregations, which will <sup>\*</sup> ſtand up, when as it is ſaid, *\* Glory be to the Father, and to the Sonne, and to the holy Ghoſt, &c.* And whereas it is a ſpeaking to God, can ſuch as then fit be truly accounted duely reverent? Alſo it is a moſt holy law preſcribed by the Church, that every perſon ſhould uſe all due and lowly reverence, when the

the blessed Name of the LORD JESUS CHRIST is mentioned, unto the LORD JESUS CHRIST there. But how can this duty bee duely performed, when as wee sit in the hearing of the word, wherein that sacred Name is pronounced? Holy Church also <sup>f</sup>prescribeth, that whiles God speaketh unto us in his word read or preached, (like as while we are speaking unto him in our praying, singing, and the like) yea in every part of his publike worship, we should neither walke nor talke, nor use any kind of gesture or demeanour: unbeseeming to be used in the presence of of Almighty God, and the performance of the most holy publike worshipping of him. And wheresoever they are, which conscionably give themselves to performe every reverence unto God, which is by the Church held forth unto them, either by precept, or example; continuall experience teacheth, that there through the power of GODS word and the Divine Service doctrine, the Lord giving increase, such become <sup>b</sup> renewed in the spirit of their minde, and doe <sup>i</sup> amend their lives according to CHRISTs most holy word more and more. But all <sup>k</sup> despisers or light accounters of what the Church so holdeth forth unto them, they <sup>l</sup> harden their hearts; the word of GOD which they heare, is unto them as seed sowne and fallen by the waies side, or upon stony places, or among thornes. And persevering in neglecting to hearken unto the Church-her fundamental doctrine and discipline, and to imitate her devout and reverent practising, they <sup>m</sup> waxe worse and worse, their way is as <sup>n</sup> darkenesse, and further and <sup>o</sup> further they fall into the same. It may here also be added, that it would be a great furtherance unto the stirring up of many to

<sup>f</sup>In the Homilies, and in Articles.

<sup>g</sup> Pl. 2. 11. As in the Divine service Translation. Heb. 12. 28. 29.

<sup>b</sup> Eph. 4. 23.

<sup>i</sup> 2. Cor. 3. 18.

and 7. 11.

<sup>k</sup> 1. Thes. 4. 8.

2. Pet. 2. 10. 13.

<sup>l</sup> Act. 28. 14.

25. 27.

<sup>m</sup> 2. Tim. 3. 13.

<sup>n</sup> Prov. 4. 19.

<sup>o</sup> Isa. 60. 2.

Jude 13.



p In the second  
part of the  
same, in pages  
9, and 10. of the  
second Tome.

the honouring of GODS holy Name and his word (in the which peoples hearts much atheisme and heathenishnesse reigneth) if so farre forth as the law of the Church requireth or permitterth, godly endeavour were used for to cause them to be asbamed of their unreligious mind and conversation. In the <sup>p</sup> Homily concerning the right use of the Church it is said, *In the primitive Church, which was most holy and godly, and in the which due discipline with severity was used against the wicked, open offenders were not suffered once to enter into the house of the Lord, nor admitted unto Common prayer, and the use of the holy Sacraments with other true Christians, untill they had done open penance before the whole Church. Such was the honour of the Lords house in mens hearts, and outward reverence also at that time, &c.*

2. What is the tenth?

A. To serve him truly all the daies of my life. And hereby wee are given to understand, that wee are to have God in remembrance, not only Sundaies; but also all other daies and nights unto our lives end. He is continually to be served, all our meditations, speakings, and doings are to bee ordered according to his holy word uncessantly. And this is signified to be the true perpetuall worshipping of God, where it is said in the sacred Litanie, *That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holinesse of life, thy Servant Charles our most grations King and governour.*

2. Of how many branches doth the duty towards ones neighbour consist, according to the deliverie in the Catechisme?

A. It may be conceived to be there expressed in twentie,

a We are taught  
hence, that  
righteousnesse  
and holinesse  
of life is the  
true worshipping  
of God,  
which is to be  
continually.  
Also wee are to  
know, that  
without the  
true worship,  
truly endeavour-  
red ones pub-  
like worship is  
not accepted.  
see Iſa. i. Jer. y.  
Prov. 28. 9.

2. Which



Q. Which is the first and second ?

A. To love him as my selfe ; And to doe unto all men as I would they should doe unto me. And here is to be noted first, who is ones neighbour. The Church saith, <sup>b</sup> The name of neighbour, conteyneth not only those that dwell neere us, or be of our kin and alliance, or friends, or such as be knit to us in a civill bond of love ; but also those whom wee know not, yea, and our enemies. Moreover saith the Church, <sup>c</sup> CHRISTS will was that there should bee most strict bonds of love amongst his Christians. And as we be by nature most inclined to the love of our selves, so can there be not devised a plainer, nor shorter, nor more pithy, nor more indifferent rule of brotherly love, than that which the Lord hath gathered out of our own nature and set before us, that is, that every man should beare to his neighbour the same good will that he beareth to himselfe. Whercof it followeth, that we should not doe any thing to our neighbour, nor say nor thinke any thing of him, which we would not have other to doe to our selves, or to say or thinke of our selves. Within the compasse of which only law, which is indeed as it were the soule of all other lawes, if we could be holden, surely there were no need of so many barres of lawes, as men doe daily devise to hold men in from doing wrong one to another, and to maintaine civill societie; and all well-neere in vain, if among men this one law be not regarded.

<sup>b</sup> In the larger Catechisme.

<sup>c</sup> In the answer afore the other

Q. What is the third ?

A. To love my Father and Mother. And great need hath the Church to put us in minde of what very nature teacheth: for now are the perillous times, in which many are without <sup>d</sup> naturall affection, as Saint Paul foretold. Yea and disobedient to <sup>e</sup> Parents, as he likewise delivereth. The Church signifieth in the Communion Service, that wee should walke warily in these dangerous

<sup>d</sup> 2. Tim. 3. 3.

<sup>e</sup> As in the aforesaid verse.

f 2. Tim. 3. 1.

g In his High-  
nes Meditation  
on the Lords  
prayer, and pag.  
33.

*dangerous daies*: giving us to understand there, as also in sundry places of her Homilies, that the perillous times foretold of, are already begun. And so the late Royall Majestie expressed, saying, *Of that fearefull defection that is threatned to come in the latter dayes, we in our dayes have the dolefull experience, that Faith shall not be found on the earth, and the love of many shall waxe cold.*

2. What is the fourth?

h Col. 3. 20.  
i Deut. 27. 16.k Lev. 11. 3.  
l Prov. 18. 24.m In the Decla-  
ration afore  
mentioned.

*A. To honour my Father and Mother.* Honouring is added unto loving, because whom one loveth, him also will he honour. How dishonourably many children now both speake and doe unto their Parents, it is a shame to mention. The Gospell saith, Children obey your Parents in <sup>h</sup>all things. And saith G O D, <sup>i</sup>Cursted be he, that setteth light by his father or mother. And againe, <sup>k</sup>Yee shall feare every man his mother and his father. *Solomon* saith, <sup>l</sup>Whoso robbeth his father or mother, and saith it is no transgression, the same is a companion of a destroyer. The <sup>m</sup>Church in former time thus read that text, and according to the same sense also: *Hee that stealeth any thing from his father or mother, is to be taken as a murtherer.*

2. What is the fift?

n 1. Tim. 5. 4.

*A. To succour my father and mother.* The Gospell saith, <sup>n</sup>Let them learne to requite their parents. Those that are of ability, having poore parents in necessity, are bound in conscience to succour them what they may, like as their parents did succour them, when they could not helpe themselves. But where are the children, which thinke upon the cares, which their loving parents have taken for them from their infancie, and so the rest of their time? There are some fathers, and likewise some mothers which are monsters in nature,

not

not regarding the welfare, nor the life of the children, which G O D giveth them. But the love of a truly naturall hearted father and mother, what child is ever able to recompence so fully, as it hath deserved?

2. What is the sixt?

*A. To honour the King and his Ministers.* Next after the eternall Almighty God the ° Gospell nameth the King to be honoured. Wherefore we should be studious for to know all the honour in thought, word and deed, which is due unto so great and high a Majesty. But we live in an age, wherein there are they, which as they regard not to honour the Clergie, so doe they not endeavour as they ought, universally to honour the Kings most sacred Highnesse and the Queenes Majesty. Moreover, by Ministers in this speech there are such to be understood, as are put in authority under His Highnesse, for the administring of any businesse in Church or Common-wealth. And we may here understand also the Lords of the Counsell, and all the Nobility, for whom wee are to pray <sup>p</sup> that they may be more and more endued with grace, wisedome, and understanding.

o 1. Pet. 3. 17. 13  
Eccles. 10. 20.

2. What is the seaventh?

*A. To obey the King and his Ministers (or officers.)* And so the Gospell commandeth, saying, <sup>q</sup> Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as Supreme, or unto Governours, as unto them that are sent by him for the punishment of evill doers, and for the praise of them that doe well. <sup>r</sup> Let every soule be subject unto the higher powers, for there is no power but of God. The powers that bee, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance

<sup>p</sup> As in the sacred Letany, & in the prayer for Christs Church militant here on earth.

q 1. Pet. 2. 13. 14

r Rom. 13. 1. 2.

of God: and they that resist, shall receive to themselves damnation.

Q. What is the eighth?

A. *To submit my selfe to all my governours, teachers, spirituall Pastours and Masters.* By governours are meant all they that have the legall rule over one, either in Church or Common-wealth. By teachers may be understood such from whom one receiveth any learning, as in schoole, or elsewhere. By Spirituall Pastours we are to understand the Ministers, Priests and deacons: and also here may not be excluded but included, and understood the chiefe Pastours in the Church the Bishops, because children are to be informed for to prepare themselves to receive their blessing in the holy ordinance of Confirmation, which thing in the title of the Catechisme is signified. 'It is to be observed, that the doctrine of this Catechisme is as well for them of ripe yeeres to observe, as it is for children. Pastours themselves are to be submitted (or to submit themselves) unto the Lord Bishops, as 'sonnes unto Fathers: but every parishioner is to "submit himselfe unto his owne Pastour, that is set over him, according to the constitution of the Kingdome. Pastours are to submit themselves to be ordered by none, save onely by such as have, according to the law of the land, jurisdiction over them. They are to bee universally loyall & subject unto the supream governour of our Church the Kings most excellent Majestie, *They are "reverently to obey their Ordinary, and other chiefe Ministers, unto whom the government and charge is committed over them, following with a glad minde and will their godly admonitions, and submitting themselves unto their godly judgments. But unto what arrogancie and outragious insolency,*  
are

For the duties towards God and our neighbour doe concerne also such as be of ripe

age.

2. Phil. 2. 22.

11 Heb. 13. 17. &

1. The. 5. 12. 13

According as it is prescribed and intended in the Divine Service for the Ordering of Priests.

are many parishioners in these daies come, who would be their \* Pastours governours and teachers? And unlesse they will break their oath made to the Church at their Institution, for their endeavouring to see all the Kings Majesties lawes observed in their Parish, unlesse they will suffer a jugling to be used among their parishioners, namely, that some shall have only such doctrine and discipline as they peculiarly affect, and let the doctrine of the Divine Service, and the reverence and obedience required by the Ecclesiasticall law, be stamped under foot, they will be wanting in no \* endeavour to worke them out of their vineyards, as *Naboth* was. Whereas here is also mention of masters, all that live in any service are thereby admonished of their duty. The Gospell of God requireth servants to be obedient unto their owne masters, and to please them well in all things, not answering againe: not purloining, but shewing all good faithfulness, that they may adorne the doctrine of GOD our Saviour in all things.

\* There are sundry in the laity, which would have Pastours live in a slavery under them, & not to enjoy their Liberty, which the Kings Majesties law vouchsafeth unto the.

x 1. Kings. 21.  
10. 13.

y Tit. 2. 9. 10.

2. What is the ninth?

A. To order my self lowly and \* reverently to all my betters. And upon a divine foresight Holy Church hath added this clause or sentence. *Esdra*s foretold, in what great pride the world would walk in the latter times. Saint *Paul* saith, they would be \* lovers of their owne selves, boasters, proud, blasphemers, disobedient to parents, truce-breakers, false-accusers, fierce, despisers of those that are good, heady, high minded, &c. having a forme of godlinesse, but denying the power thereof: from such turne away. Here shall be no mention of any unreverence, which is committed against the higher powers: but only it is to be considered, that the Pa-

\* See chap. 74. of the christian divinity.

z 2. Esd. 8. 50.  
Hos. 4. 4.  
a 2. Tim. 3. 2.

- \* 1. Theſ. 5. 12. *flour* of every pariſh is in God the \* ſuperiour to every one of his Pariſhioners, ſave only to ſuch as by the law of the Kingdome are in place above him. Is it meet then that they be uſed as <sup>b</sup> Serving-men, or rather like unto ſwineheards? If they would expreſſe ſome conſcience that the Kings Majesties Church-lawes may be in ſome meaſure obſerved, then are they accounted troubleſome perſons, and ſhall be called buſie fellows. If they would diſcharge their conſciences towards looking to the ſtare of their flock or flocks, according as it is preſcribed in the booke of Ordering of Priests; and hold forth only wholeſome doctrine, namely that which is in the Communion booke, and in the other fundamentall bookes of the Church, then ſhall they want no new names to be impoſed upon them. And unleſſe they ſubject themſelves to be <sup>c</sup> adviſed by every one wiſe in his owne eyes, and ſlacke the faithfullneſſe which they owe to God and his Church, and admit that the chiefe Fathers of the Church are in ſome error concerning Religion, then are Priests and Paſtours accounted for <sup>d</sup> proud, and ſelfe-willed perſons. It is written, that the very ſervants of Saul would not put forth their hand to fall upon the Priests of the Lord. Is it not likely that thoſe ſervants conſidered, that Gods Priests doe beare about within their ſoules, that which every one hath not? But at length one Doeg ſlew upon them, and uſed them at his pleaſure. There are not wanting in theſe times ſuch <sup>e</sup> Doegs, which will not onely in moſt barbarous
- <sup>b</sup> An intimation of the audaciousneſſe of ſome towards their Paſtours and Curates. It is not meet to be expreſſed, how uncivilly many in theſe times will ſpeake unto Miniſters.
- <sup>c</sup> The Kings moſt excellent Maſteſty in his Highneſſe Declaration ſet afore the 39. Articles of Religion, and page 3. willeth, That the Churchmen doe the worke which is proper unto them.
- <sup>d</sup> It is the property of Shepheards to guide and feed their ſheepe.
- Mal. 2. 7.  
Hof. 4. 4.  
Heb. 13. 17.
- <sup>e</sup> Act. 20. 18. But unto this paſſe alſo is come in ſome places of the world, that if a Paſtour will leave all his flock to themſelves, every one to live according to their own liſt, and admoniſh them of none of their tranſgreſſions, of Gods lawes or of the Church doctrine or diſcipline but let the Devil take all and take all: then by very many hee is reputed and reported a right honeſt, quiet, and peaceable man. *1. 1. Sam. 22. 17. 18.*

manner flee in Priests faces, but also declare that they have a will to flie higher, were their wings long enough. This sacred most necessary sentence, That every one should order himselfe lowly and reverently to all his betters, is for the continuall remembring of every subject whatsoever.

Q. What is the tenth?

*A. To hurt nobody by word or deed.* And whereas Saint Paul saith, That <sup>f</sup>love worketh no ill to ones neighbour, it is necessary that he, which would live in unity and godly love, doe keepe in continuall remembrance the fixeene properties of Christian charity, & namely, <sup>g</sup>*To be long suffering, to be kind, not to envie, not to vaunt himselfe (or be rash,) not to be puffed up, not to behave himselfe unseemely, not to seeke his owne, not to be easily provoked, not to thinke no evil, not to rejoyce in iniquity, but to rejoyce in the truth, to beare all things, to belevee all things, to hope all things, to endure all things, and never to faile doing the duties of all godly love.* \*

<sup>f</sup> Rom. 13. 10.

<sup>g</sup> 1. Cor. 13. 4.  
5. 6. 7.

\* The late most excellent Majesty in his sacred Meditation on the Lords prayer calleth the said delivery of the Apostles the pattern of charity, in page 98.  
<sup>b</sup> Deut. 6. 20.

Q. What is the eleventh?

*A. To be true and iust in all my dealings.* Faithfulness and justnesse to bee used in every particular dealing between man and man, is the maine doctrine of Gods holy Bible, and of the Churches Divine Service. God saith, <sup>a</sup>That which is altogether just shalt thou follow, that thou maist live and inherit the land which the Lord thy God giveth thee.

Q. What is the twelfth?

*A. To beare no malice nor hatred in my heart.* Saint Iohn saith, <sup>i</sup>Hee that saith, he is in the light, and hateth his brother, is in darknesse even untill now, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes, yea and

<sup>i</sup> 1 Ioh. 2. 9. 10.  
11. and 3. 15.



he is a murthrer. The Divine Service for the Communion teacheth us to be in perfect charity with all men, and in other places; as in the sacred Letany, &c. to pray for the welfare of universall mankind.

*Q.* What is the thirteenth?

*A.* To keepe my hands from picking and stealing. Wee ought not to steal from any one not so much as a point or a pinne, but to be true in every matter unto a very farthing token. CHRIST JESUS the Judge of the whole world hath said, <sup>k</sup> Theeves shall not inherit the Kingdome of GOD, so also no unrighteous dealing one.

<sup>k</sup> 1. Cor. 6. 9. 10.

*Q.* What is the fourteenth?

*A.* To keepe my tongue from evill speaking, and lying. Evill speaking is manifold: as <sup>l</sup>uncleane talke, scoffing, saucy jesting, spitefull words, unseemely speeches, and whatsoever utterance tendeth nor unto any good. The horriblenesse of lying was <sup>m</sup> afore declared.

<sup>m</sup> In the exposition of the ninth Commandement.

*Q.* What is the fifteenth?

*A.* To keepe my tongue from slander. When wee heare a rumour raised up against any, neere or as farre off, it is our duty not to affirme any thing unto the derogating from the good name of any, untill we know the matter to be true. Also sinnes of others committed by ignorance or humane weaknesse are not to bee reported about. Solomon saith, <sup>n</sup> Love covereth all sins. All the trespasses of all others are to bee hid and concealed as much as may be, saving such as the law of the land requireth every one to discover. But concerning slander God saith, <sup>o</sup> Cursed be he that smiteth his neighbour secretly. And saith CHRIST, <sup>p</sup> The revilers shall not inherit the Kingdome of God. The everlasting law of the LORD is, <sup>q</sup> Thou shalt not raise

<sup>n</sup> Prov. 10. 12.

<sup>o</sup> Deut. 27. 24.

<sup>p</sup> 1. Cor. 6. 10.

<sup>q</sup> Exo. 23. 1. 2.

(or

(or receive) a false report : put not thy hand with the wicked to be an unrighteous witnesse. Thou shalt not follow a multitude to doe evill : neither shalt thou speak in a cause to decline after many, to wrest judgement. Saint *James* saith, <sup>r</sup> Speake not evill one of another. He that speaketh evill of his brother, and judgeth his brother, speaketh evill of the law, and judgeth the law. <sup>r</sup> Grudge not one against another, lest ye be condemned: Behold, the Judge standeth before the doore. The devill is called in the Syrian new Testament *Ochelkartso*, which is by interpretation *one eating accusation* : the which phrase (though in *Aramicall* text it signifieth an accuser, &c. See *Shindellers* lexicon, and Rev. 12. 10.) yet it may note forth, that it is meat unto the devil and his people to \* slander others. It is the maine of their meditation and discourse to defame people of obedience.

<sup>r</sup> *Jim. 4. 11.*

<sup>r</sup> *Jim. 5. 9.*

\* See *Castellioes* treatise *de calumnia* in his *Opuscula* printed anno 1613.

Q. What is the sixteenth?

A. To keep my body in temperance and sobrenesse. That is, to shun all manner of gluttony and all manner of drunkenesse, and in every respect so to order ones body with diet, sleepe, exercise, &c. as it may be in no wise the unfitter for G O D s service ; but that ones mind may be the freer for all godly meditations, and as all vertue may be expressed in the conversation.

<sup>r</sup> *1. Thes. 5. 6. 7. 8.*

Q. What is the seaventeenth?

A. To keepe my body in chastity. How often doth the universall word of G O D, and the Divine Service of the Church deliver exhortation unto this duty? Is it not because the nature of mankind is prone to be unchast, in one kind or another? And is not the reason of universall chastity required, that our bodies should be " temples of the holy Ghost, as the Church in her homilies

<sup>r</sup> *1. Cor. 6. 18. 19. 13.*

homilies sundry times advertiseth? The Gospel saith,  
 w Heb. 13. 4. <sup>w</sup> Marriage is honourable in all, and the bed undefiled:  
 but whoremongers, adulterers, and committers of any  
 uncleannesse, God will judge.

*Q.* What is the eighteenth?

*A.* Not to covet nor desire other mens goods. Saint Paul  
 x Phil. 4. 11. 12. saith, <sup>x</sup> Hee had learned, in what state soever he was,  
 therewith to be content. He knew how to be abased,  
 how to be hungry, and how to suffer need. Hee saith  
 y Phil. 4. 5. 6. therefore, <sup>y</sup> Let your moderation be knowne unto all  
 men. The Lord is at hand. Be carefull for nothing.  
 z Act. 10. 33. He also said, <sup>z</sup> I have coveted no mans silver, gold, or  
 apparell. It is uniafwful to wish and say (as many usually  
 doe) would I had such a house, or such a peece of  
 ground, or any thing else, which is ones neighbours.  
 Whofo would be a true Christian, ought to strive for  
 to have a mind universally upright perpetually. <sup>a</sup> One  
 would not that another should desire anything that is  
 his, and which he would enjoy: and the like mind is  
 every one to beare towards each other. Wee are to  
 endeavour unfeinedly for to bee continually affection-  
 ed righteously and charitably in our hearts before  
 Gods eyes fight.

*Q.* What is the nineteenth?

*A.* To learn and labour truly for to get mine own living.  
 The Gospel saith, <sup>c</sup> Let ours also learne to professe  
 honest trades, for necessary uses, that they be not un-  
 fruitfull. <sup>d</sup> Let him that stole, steale no more: but ra-  
 ther let him labour, working with his hands the thing  
 which is good, that hee may have to give to him that  
 needeth. <sup>e</sup> Wee beseech you (saith Saint Paul) to doe  
 your own businesse, and to work with your own hands,  
 that yee may walke honestly towards them that are  
 without,

without, and that yee may have lack of nothing (or of  
 no man.) The Church in her homily against idlenes  
 saith, <sup>e</sup> By the Ordinance of G O D, which hee hath set in  
 the nature of man, every one ought, in his lawfull vocation  
 and calling, to give himselfe unto labour. It is the appoint-  
 ment and will of G O D, that every man, during the time  
 of this mortall and transitory life, should give himselfe to  
 such honest and godly exercise and labour, and every one  
 follow his owne businesse, and to walke uprightly in his owne  
 calling. And (saith the <sup>h</sup> Church) God is carefull to feed  
 them, who in any state or vocation doe unfeinedly  
 serve him. Also it signifieth, That wee should <sup>i</sup> live of our  
 owne labours, and not devoure the labours of others. <sup>k</sup> When  
 one liveth of his owne labour (so it be honest and good) hee  
 liveth of it with a good conscience: & an upright conscience  
 is an inestimable treasure. Also the Church saith, <sup>l</sup> Here  
 ought artificers and labouring men, who be at wages for  
 their worke and labour, to consider their conscience to God,  
 and their duty to their neighbour, lest they abuse their time  
 in idlenesse, so defrauding them which be at charge both  
 with great wages, and deare commons. It is lesse danger to  
 G O D to be idle for no gaine, then by idlenesse to win out  
 of their neighbours purses wages for that which is not de-  
 served. The hired man, who useth deceit in his labour, is a  
 theefe before God. Further it is said, <sup>m</sup> A great part of  
 the beggery that is among the poore, can be imputed to no  
 thing so much, as to idlenes, and to the negligence of parents,  
 which doe not bring up their children, either in good learn-  
 ing, honest labour, or some commendable occupation or trade,  
 whereby when they come to age, they might get their living.  
 The Homily also advertiseth <sup>n</sup> serving men, to redeem  
 the time wherein they are not employed, in getting  
 some learning or knowledge, which may benefit them

A a

when

f As it is in the  
 margin.

g In page 249.

h In the third  
 part of the Ho-  
 mily of Almes  
 deeds.

i In the Homi-  
 ly against idle-  
 nesse, pag. 250.

k In page 253.

l In pages 253.  
 254.

Many of the  
 rich in this  
 world consider  
 not of the duty  
 prescribed unto  
 them by the  
 Church in the  
 said Homily.

m In pag. 251.

n In pag. 254. &  
 in page 250.

The Church  
 most divinely  
 delivereth,  
 That everyone  
 capable should  
 be employed  
 one way or  
 other unto  
 others good,  
 like as is every  
 member in a  
 naturall body.

\* The holy Ghost pronounceth a life of idleness to be a life of idleness, in 1. Cor. 10. 7.

¶ 1. Cor. 7. 24.

psl. 75. 6. 7.

\* None can be said to be converted untill hee respect the Church doctrine and discipline.

Mat. 18. 17.

Deut. 17. 12.

¶ Philemon verse 10. and

1. Cor. 4. 15.

Gal. 4. 19.

¶ 2. Cor. 3. 5.

when age commeth upon them, remembering that Service is no heritage. \*

Q. What is the twentieth?

A. To doe my duty in that state of life, unto the which it shall please GOD to call mee. Saint Paul saith: ° Let every man wherein hee is called, therein abide with God: namely learning what is his whole duty, and labouring to performe all the same. And when God shall please to call one unto an higher estate of life, then likewise to meditate how to manage it also. The Church hereby giveth us to understand, that preferment cometh not by fortune, but by GODS calling of men into higher conditions of life. And so saith the holy Scripture: P Promotion cometh neither from the East, nor from the West, nor from the South. But God is the Judge: he putteth downe one and setteth up another.

Q. In what sense may a Pastour call every one of the youth my good childe?

A. Every godly Curate is in some manner a ghostly Father of the people committed to his charge or oversight. For as many as he spiritually begetteth unto conscionable obeying of CHRISTs Gospells commandements, and the \* Churches holy doctrine and discipline, so many are his children in the Lord. And in such sense sundry in the Scripture are called Ministers children.

Q. What is meant by the saying, Know this that thou art not able to doe these things of thy selfe?

A. The Church doth give us to understand, that when wee have learned, what are our duties toward God and man, by our owne strength we are not able to doe them duely. Saint Paul saith: ° Not that wee

are

are sufficient of our selves to thinke any thing as of our selves: but our sufficiencie is of God. **CHRIST** saith: Without me (or severed from me) ye can doe nothing (or yee can bring forth no good fruit.) But saith Saint Paul: I can doe all things through Christ strengthening mee.

f Ioh. 15. 5. as  
in the margent.

r Phil. 4. 13.  
Pf. 18. 29. 32.  
34. 36. 39.

Q. What is Gods speciall grace, by the which received we are able more and more obediently to performe all our duties aforesaid, and to walke in Gods commandements, and to serve him?

\* This matter  
many doe not  
rightly cōsider;  
but greatly erre  
from the truth  
herein.

u Marke 9. 23.

vv Eph. 4. 7.

x Tit. 2. 11.  
y Ioh. 1. 9.

z 1. Cor. 6. 7.  
a Iude 4.  
b Matt. 6. 23.  
c Mat. 25. 29. 30

A. It is that which in the beginning of this Divine Service Catechisme is called \* *Gods helpe*, where it is signified, that by Gods help I will beleieve & doe the three things promised and vowed in my name, when I received holy Baptisme. There cannot be found any one particular duty prescribed by **JESUS CHRIST**, but by the holy Ghost strengthening our inward and outward man, wee may bee u able more and more obediently to observe the same. Moreover concerning grace, wee are to know, that it commeth unto us by measure, as Saint Paul saith: Unto every one of us is given grace, according to the w measure of the gift of **CHRIST**. There is a first measure of grace which is given unto universall mankind alike: as it is written: The grace of God which bringeth salvation hath appeared to x all men. **CHRIST** is that light, which enlighteneth y every one that cometh into the world. And whosoever doth inake right use of that one talent of grace, and doth not z receive in vaine, nor a turn it into wantonnesse, nor letteth that b light in him become to bee darkenesse, unto him that c hath and keepeth that conscionably, **CHRIST** saith more shall be given, and at length he shall have abundance

d Ier. 32. 47. 41.  
Ezech. 36. 27.  
28.  
e 2 Cor. 12. 8. 9.

of grace, yea such an abundance (the speciall grace is here signified) whereby he shall be able to walke more and more obediently in all Gods Commandements; as it is <sup>d</sup> promised in the holy Prophets. When Saint Paul had a strong temptation unto pride, he besought the LORD thrice, that it might depart from him. Unto whom the Lord said: <sup>e</sup> My grace is sufficient for thee: for my strength is made perfect in weakenesse. Most gladly therefore (said Paul) will I rather glory in mine infirmities, that the power of CHRIST may rest upon me. CHRISTs Almighty strength comming to assist Pauls weakenesse, enabled him to overcome that temptation, which in no wise by his owne strength he could have done.

*Q. Why is it said, Wee must at all times call for Gods speciall grace by diligent prayer?*

f Ps. 14. 4.  
James 4. 2.

g Rom. 10. 13.

h Mat. 7. 7. 8. 9.

i Luke 11. 13.

*A.* Because it is from everlasting ordeined, that man shall not receive that speciall grace, without <sup>f</sup> diligent prayer for it. God requireth that we must not be carelesse and idle about our soules welfare, but duely <sup>g</sup> call upon his name, and then we have his promise to heare us and save us. CHRIST commandeth, saying: <sup>h</sup> Aske, and ye shall receive: seeke, and yee shall finde: knocke, and it shall bee opened unto you. For every one that asketh, receiveth: and hee that seeketh, findeth: and to him that knocketh, it shall bee opened. Your heavenly Father will give the holy Spirit to them that <sup>i</sup> aske him. And in the comming downe of that holy Spirit, there is received such an abundance of grace, that speciall grace by the Church signified. There are in the divine Service sundry prayers for that speciall grace, as the third collect for grace, the prayer afore the ten Commandements, &c.

*Q. Why*



2. Why is it said by diligent prayer?

A. Saint Paul saith : \* Christ in the dayes of his flesh, when he had offered up prayers and supplications, with strong crying and tearers, unto him that was able to save him from death, & was heard, in that he feared (or for his <sup>1</sup> pietie.) If then it was necessary for Christ in his humane nature thus to pray unto his Father for what was requisite, how much necessary is it for us to pray diligently? Wherefore the holy Ghost saith : <sup>m</sup> Pray ye without ceasing. David would pray in the Morning, at <sup>n</sup> Noone, in the Evening, and at <sup>o</sup> Midnight. Whereby also it is signified unto us, that we at all these times every day of our life are to direct some \* prayer unto God; and if we cannot conveniently performe it on our knees, and with our mouths, yet at least constantly at the said times with our hearts. For it appeareth by Davids practise that GOD the infinite Spirit expecteth that so often at the least every day our hearts in speciall manner to bee lifted up unto him. And the diligence to be used in prayer is signified where Paul saith : <sup>p</sup> Praying alwaies, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints.

As in the margin.

m 1. Thes. 5. 17

n Ps. 55. 17.

o Ps. 119. 62.

\* It is much memorable what is written in the booke of Wild. 16. 28. wee must prevent the sunne for to give God t. an. & at the day spring to pray unto him.

p Eph. 6. 18.

\* Few doe devote themselves unto due calling on the name of the Lord, for that they consider not how much it prevaleth with God, being made out of an obedient heart.

1. Ioh. 3. 22.

2. Why doth the Church proceed from treating on the commandements, unto prayer?

A. The reason appeareth out of the Catechisme question made afore the Lords prayer recited: Namely, because that after wee have learned what to beleeve and doe, wee are to \* pray for Gods helpe, his speciall grace, his strengthening of us for to accomplish the same.

2. Why doth the Church aske her children, if they

Aa 3

can

can say the Lords prayer?

*A.* When any one is baptized, it is nominated, that so soone as hee is able to learne, he is to be taught the creed, the ten commandments, and the Lords prayer in the English tongue.

*Q.* Why the Lords prayer, rather than any other prayer written in the Bible?

*A.* Because the infinite Wisdome of Christ saw it meetest to have his Disciples taught <sup>1</sup> thus to pray, and so his Church requireth every one of her members to <sup>2</sup> say it. It is also the perfectest of all prayers in the Bible, and the most absolute forme whereby to conceive other prayers acceptable unto God through **JESUS CHRIST**. In it is contained the <sup>3</sup> summe of all true Christian hope, like as in the Creed is the summe of Faith, and in the Decalogue is the summe of Charitie.

*Q.* Is it proper for every one of mankind to say the Lord prayer?

*A.* It is only proper for such to say it, as can truely call God their father. Christ taught his obedient people thus to pray, who could call God, <sup>4</sup> Abba, Father. As for all people whose father is the <sup>5</sup> devill, & whose workes they doe, which <sup>6</sup> love or make lies, which live in <sup>7</sup> envie, hatred, and malice; which abound with <sup>8</sup> pride and arrogance, which regard not the due <sup>9</sup> obedience unto **CHRIST**s Gospell, and doe contemne or set light of the fundamentall doctrine of the <sup>10</sup> Church delivered in her booke of the Divine Service, untill such turne unto unfeined <sup>11</sup> repentance from all their sins, they can not truely and properly be sayers of the Lords prayer. It is a prayer peculiar for Christs body, the blessed company of all faithfull people; and there-

*5* Mat. 6. 9.

*7* Luke 11. 2.

*3* The summe of  
the promised  
blessings upon  
godliness.  
*1* Tim. 4. 8.

*1* Rom. 8. 15. 16

*4* Ioh. 8. 44.

*6* Rev. 22. 15.

*7* 1. Ioh. 3. 15.

*9* Mat. 18. 3. 4.

Mar. 10. 15.

*8* 2. Thes. 1. 8. 9

*10* Mat. 18. 17.

*11* Ezech. 18. 31.

23. 31. 32.

therefore the first word of it is [our:] For they therein pray, not onely every one for himselfe, but also one for another, as feeling members of the mysticall body, whereof JESUS CHRIST is the head. Saint Paul saith: \* There should be no Schisme (or division) in the body: but the members should have the same care one for another. And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoyce with it. Now are yee the body of Christ, and members in particular.

c 1. Cor. 12. 25.  
26. 27.

Q Why doth Christ teach us to speake so directly unto God, saying *our Father*?

A. Because (saith the Church) we speake not to one absent, but <sup>d</sup> present. The not considering of Gods presence by his spirit every where, is a cause of many defects in our minds and conversations. David saith: \* Whither shall I goe from thy spirit? or whither shall I flie from thy presence? <sup>e</sup> Thou compassest my path, and my living downe; Thou hast beset me behind and before. Thou hast possessed my reines: thou hast covered me in my mothers wombe. The darkenesse hideth not from thee, but the night shineth as the day: the darkenesse and the light are both alike unto thee. Moreover it is the custome of children, when they speake unto their parents, first to call them by the name of father or mother, as having that priviledge. So the prodigall sonne repenting, beginneth saying: <sup>f</sup> Father, I have sinned against heaven and against thee. Saint Paul calleth our parents on earth the fathers of our flesh, but God hee calleth the <sup>h</sup> father of our spirits. For howsoever nature hath its constituted course in the generation of mankind, yet scripture

d In the lesser  
Catechisme.

e Ps. 139 7.  
f verses 3. 4. 13.  
12.

g Luke 15. 18.

h Heb. 12. 9.

decla-

i Gen. 16. 2.  
and 20. 18. and  
30. 2.  
k 1. Sam. 1. 5. 5.  
11 17. 19. 20.  
l Eph. 4. 6.  
m Ps. 119. 6.  
1. Joh. 4. 22.

n Heb. 4. 15. 16.

o In page 176.  
177.

\* These words of the Church are duely to be made; wee are not to take some, and to let other passe unobserved; her doctrine being all taken and compared together, hath no contrariety, but an harmony, stirring us up towards the minde and life of Iesus Christ.  
1. Cor. 2. 16. &  
2. Cor. 4. 10. 11.  
p In page 178.

clareth that the Spirit of GOD ruleth in nature, suffering it to have its course, or hindering the same, causing also<sup>k</sup> fruitfulness and barrenness, according to his holy and righteous will. S. Paul saith: <sup>l</sup> There is one God and Father of all; who is above all, and through all, and in us all, unto whom wee (behaving our selves as dutifull children, in having<sup>m</sup> respect unto all his commandements) may<sup>n</sup> boldly speake in the name and mediation of his Sonne Iesus Christ our Lord, that we may obtaine mercie, and find grace to helpe in time of need. In the Homily for good Friday it is said: <sup>o</sup> In Baptisme wee promised to renounce the devill and his suggestions, wee promised to be (as obedient children) alwaies following Gods will and pleasure. Then if he bee our Father indeed, let us give him his due honour. If we be his children, let us shew him our obediēce. And (saith the Church) if we want any thing, for body or soule, we may lawfully and boldly approach to God, as to our mercifull father, to aske that wee desire, and we shall obtaine it. So well pleased is the Father Almighty God with Christ his Sonne, that for this sake he favoureth us, and will denie us nothing. So pleasant was this sacrifice and oblation of his Sonnes death, which hee so obediently and innocently suffered, that wee should take it for the only and full amends for all the sinnes of the world. And such favour did hee purchase by his death, of his heavenly father for us, that for the merit thereof (if we be \* true Christians indeed, and not in word only) we be now fully in GODS grace againe, and clearly discharged from our sinne. And afterward the Church addeth: *p That Christs passion is not only the ransom and whole amends for our sinne, but it*

is also a most perfect example of all patience and sufferance. For surely (as saith Saint Peter) CHRIST therefore suffered, to leave us an example to follow his steps: And if we suffer with him, we shall be sure also to reigne with him in heaven, &c.

2. Why is it said, *Which art in heaven?*

A. The late Royall Majesty hath most divinely written, *Though GOD be present every where, as well in his infinite essence, as power; yet he is only resident in heaven, as the seat of his Majestie, according to that of Esay 66. 1. Heaven is my throne, and earth is my footstool.*

And whereas the earth is his footstool, and so he hath a being nigh unto us: hence wee are taught by the Church to pray sometimes *mentally*, that is, with the devout lifting up of the mind unto God with a speaking of our spirit only. Also there the Church putteth us in minde of CHRISTs saying, *Pray in thy closet unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.* Also we are hereby admonished, that when we pray, we lift up our minds, and have our hearts and thoughts onely directed and intent on the infinite Spirit Almighty GOD.

*¶ In the homily of Common prayer and Sacraments, page 134.*

*¶ Mat. 6. 6.*

2. What are the words *Our Father which art in heaven*, called?

A. The beginning and entrie of the Lords prayer. And saith the Church, The said prayer containeth in deed sixe petitions; but in the whole summe there are but two parts: Whereof the first belongeth onely to the glory of God, and containeth the three former petitions: the second which containeth the three latter petitions, belongeth properly to our commodity.

*¶ In her larger Catechisme.*

2. What is the first petition in the Lords prayer?

B b

A. *Hallowed*

¶ In the Declara-  
tions exposition  
hereof.

u Isa. 5. 16.

w Isa. 66. 5.

¶ Rom. 2. 23. 24.  
\* *Hallowing,*  
glorifying, prai-  
sing and thank-  
ing of Gods  
name is not a  
matter consist-  
ing merely in  
words.

y 1. Cor. 10. 31.

z Deut. 28. 1. 2.

3. &c. 58.

\* Isa. 8. 13.

¶ In the Decla-  
rations exposition  
hereof.

I is to be re-  
membered that  
by the said  
name is meant  
the booke afore  
mentioned, set  
forth by the  
Church in the  
later part of the  
reigne of King  
Henry the eight.

*A. Hallowed be thy name.* Some render it, *Holily wor-  
shipped be thy name.* And saith the Church, 'By the  
name of God is understood God himselfe, the power  
of God, the might, the Majesty, the glory, the wise-  
dome, the providence, the mercie and goodnesse of  
God, and all such other good things, as in Scripture  
be attributed unto God. And this name is hallowed,  
when it is praised, glorified, set forth, honoured, and  
magnified of us both in word and deed. That saying  
of *Isaiah* is very memorable hereunto, "God that is ha-  
ly, shall be sanctified in righteousness. There are that will  
say, Let the Lord be " glorified, and yet for all that  
they shall be ashamed or confounded (saith the Pro-  
phet,) because by unrighteousnesse they dishonour  
his name, and cause it through their ill doings to bee  
\* \* blasphemed by others. Gods name is hallowed,  
when as it is not taken in vaine, when his gracious pre-  
sence is duely revered with all reverence signified  
in the Scripture to be due unto him, and ordained by  
the Church for to be performed. The Gospell saith,  
¶ Whatsoever yee doe, doe all to the glory of G O D.  
Wee are to strive for to doe universall matters so, as  
Gods name may have all due honour thereby, and not  
in any the least manner be dishonoured or unhallow-  
ed. Many are the promised \* blessings unto such as  
obediently observe to doe all the words of Gods ever-  
lasting law, that they may feare the great and glorious  
and fearefull name The Lord thy God. The \* Pro-  
phet saith, Sanctifie the Lord of host himselfe, and let  
him be your feare, and let him be your dread.

Q. What is the second Petition?

*A. Thy Kingdome come.* And thus hath the Aposto-  
licall Church of England written on the same. \* This

second

second Petition is very necessary, for no doubt our ancient enemy the devill goeth about continually by all crafty meanes, to deceive us, and bring us under his power and dominion, And surely so long as pride and disobedience reigneth in us, so long as ire, envy, wrath, or covetousnesse reigneth in us, so long as gluttony, lecherie, or any kind of sinne reigneth in us, so long we be under the dominion and kingdome of the devill. For the devill undoubtedly, is the <sup>b</sup> king over all the children of pride, that is to say, over all them that be sinners, rebels, and disobedient unto G O D. And forasmuch as it is not in our owne power to deliver our selves from under this tyranny of the devill, but only by Gods helpe (for our <sup>c</sup> perdition and undoing is of our selves, but our helpe and salvation is of G O D, as saith the Prophet *osee*) therefore it is very necessary for all true Christian people, to make this petition incessantly unto our heavenly father, and to beseech him according to this doctrine of C H R I S T, that by his grace and helpe, we may escape the dominion and power of the devill, & that we may be made subject unto his heavenly kingdome. Therefore in this petition we desire G O D to give us before all things, true and constant faith in him, and in his Sonne J E S U S C H R I S T, and in the holy Ghost, with pure love and charity towards him and all men, to keepe us from all infidelity, desperation and malice, which might be the cause of our destruction, to deliver us from dissensions, covetousnesse, lecherie and evill desires, and lusts of sin, and so the vertue of his Kingdome to come, and to <sup>d</sup> reigne within us, that all our heart, mind, and wits, with all our strength inward and outward, may be ordered and directed to serve God, to observe his Commande-

<sup>b</sup> Job. 41. 34.

<sup>c</sup> Hof. 13. 9.

<sup>d</sup> Luke 17. 21.  
Gods Kingdome of grace is a matter within the sort of man, upon which manner of Christs reigning few duly consider.



ments and his will, and not to serve our selfe, the flesh, the world, or the devill. We desire also, that this kingdome once in us begun, may be daily increased and goe forward more and more, so that all subtille and secret hate, or sloth, which wee have to goodnesse, be not suffered to rule so in us, that it shall cause us to look back againe, and to fall into sinne; but that we may have a stable purpose and strength, not only to begin the life of innocency, but also to proceed earnestly further in it, and to perform it, according to the saying of Saint *Paul*, where he prayeth, that wee may <sup>c</sup> walke worthily, pleasing God in all things, being fruitfull in all good workes, and growing and increasing in the knowledge of God. Also in another place hee saith, <sup>f</sup> Worke and doe the truth in charity, and encrease and goe forward in CHRIST. Therefore in this prayer, desiring the kingdome of God to come, wee require also, that wee being already received and entred into the kingdome of <sup>g</sup> grace and mercy of God, may so continue and persevere therein, that after this life, we may come to the kingdome of glory, which endureth for ever. The Church also saith, <sup>h</sup> We pray that Gods kingdome come, that is, that he suffer not the divine truth of his word, which also CHRIST calleth the Gospell of the Kingdome, to lie hidden in darknesse, but that he daily more and more bring it abroad, and with his succour maintaine and defend it against the devises, craft, and policie of Satan, and of wicked men; and against their <sup>i</sup> fained treasons that labour to darken the truth, and to defame or spot it with lyes, and against the violence and cruelty of tyrants, that travaile by all meanes to extinguish and oppresse the truth and utterly to root it up: so as it may be made manifest

<sup>e</sup> Col. 1. 9. 10.  
11.

<sup>f</sup> Eph. 4. 15.

<sup>g</sup> Rom. 5. 21.

<sup>h</sup> In her larger  
Catechisme.

<sup>i</sup> Or the laid,  
ambushment,  
or framed  
wiles.

manifest and well knowne to all men, that there is nothing able to resist the invincible strength of G O D's truth. And may we not refer unto this petition, that which the Church prayeth for in the third collect for good friday, *That universall mankind may become one fold under one Shepherd* JESUS CHRIST our LORD? Saith not G O D by Zechariah, <sup>k</sup> The Lord shall be King over all the earth: in that day there shall be one Lord, and his name one? Why doth the Church daily pray, *That it may please thee to give unto all nations, unity, peace, and concord*: Let thy saving health be knowne among <sup>l</sup> all nations: let all the people praise thee?

## 2. What is the third Petition?

*A. Thy will be done in earth as it is in heaven.* And saith the Church, For the better understanding of this third petition, wee must know, that by disobedience and sinne of our first father *Adam*, we be as of our nature only, without the grace of God, unable to fulfill the will and precepts of God, and so enclined to love our selves, and our owne <sup>n</sup> wils, that wee cannot heartily love neither God nor man, as we ought to doe. And therefore wee being once Christian men, it is requisite for us to pray, that like as the holy Angels and Saints in heaven (in whom God reigneth perfectly and wholly) doe never cease, ne shall cease to glorifie him; to praise him; and to fulfill his will and pleasure in all things, and that most readily and gladly without any manner of grudging or resisting thereunto, knowing certainly and cleerely, that his will is alway the

i Joh. 10. 16.  
Ezec. 34. 23. 24.  
k Zech. 14. 9.

In the psalme to be read after the second lesson every evening. Psal. 67.

In the Declarations exposition.

In the thanksgiving to be sung after receiving the Lords supper, the cvill will of unregenerate man is signified, where it is said, *A Law God gave us for to know, what was his holy will: He would us good, but wee*

would not, avoid the thing is ill. Not one of us that seeketh out, the Lord of life to please: Nor doe the thing which might us lead to Christ and quiet ease. Nought els but sinne and wickednesse, with rest wish him our betters: And stubbornly against the Lord, we daily play our parts.

best: even so that we the children of God in earth, may daily and continually praise God, and by our holy conversation in good workes and good life, honour and glorifie him. And that wee may from time to time so mortifie our owne naturall corrupt and sinfull appetite and will, that wee may be ever ready, like loving children, humbly, lowly, and obediently, to approve and allow and accomplish the will of God our Father in all things, and to submit our selves with all our heart unto the same, and to acknowledge, that whatsoever is the will of G O D, the same is most perfect, most just, most holy, and most expedient for the wealth and health of our soules. Wherefore in this petition also, wee desire of G O D true and stable patience, when our will is letted or broken: and that when any man speaketh or doth contrary to our will; yet therefore wee bee not out of patience, neither curse or murmur, or seeke vengeance against our adversaries, or them which let our will, but that wee may say well of them, and doe well unto them. We pray also, that by Gods grace we may gladly suffer all diseases, povertie, despisings, persecutions, and adversities, knowing that it is the will of God, that we should crucifie and mortifie our wills. And when any such adversitie chaunceth unto us, attribute all unto the will or sufferance of God, and give him thanks therefore, who doth order all such things for our weale and benefit, either for the exercise and the triall of the good, to make them stronger in goodnesse and vertue: or els for the chastisement and amendment of the evill, to suppress their evill motions and desires. We desire furthermore, that all our members, eyes, tongue, heart, hands, and feet be not suffered to follow

Ps. 40. 8. and  
143. 10.

Job. 4. 34.

Mat. 26. 39.  
42.

follow the desires of the flesh, but that all may be tiled to the will and pleasure of God, &c. The Church also saith: *It is the duty of children to frame their life according to the will of their fathers, and not contrariwise the parents to conformance themselves to the will of their children. And in a certain collect therefore saith: Grant to us LORD, wee beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that wee which cannot be without thee, may by thee be able to live according to thy will, through JESUS CHRIST our LORD. \**

2. What is the fourth petition.

*A. Give us this day our daily bread.* The Church saith: *By the name of bread is meant, not onely those things that minister us food and apparell, but also all other things universally, that are needfull to the maintaining and preserving of our life, and the leading of it in quietnesse without feare. It is called our bread, because it becommeth ours, when he liberally giveth it us for our daily uses, though by right it bee not due to us. David saith: The earth is the Lords, and the fulnesse thereof. By this word bread, we are put in minde, that wee ought to get our living with our labour; or by other lawfull meanes, & that being therewith contented, wee doe never, by covetousnesse or fraud, seeke any thing of other mens. Wee aske bread of God, because that in vaine shall we wast all the course of our life in toile of body and travell of mind, unlesse it please GOD to prosper our endeavours. The rich also are to crave bread of GOD, because (saith the Church) in vaine shall we have plenty of all things, unlesse God by his grace doe make the use of them healthfull unto us for the maintenance*

*q* In the larger Catechisme.

*r* In the collect for the ninth Sunday after Trinitie.

*\* Then doth one performe Christian repentance, when as he t: keth his owne will into examination, & where insoever he findeth it different from Christs will or law, therein to forsake it.*

*Luke 14. 33.  
f In the larger Catechisme.  
i Pf. 115. 16.  
u Pf. 24. 1.*

*w* In the lesser Catechisme.

*x* Pf. 117. 1. 2. and 1. Cor. 3. 7.

*y* Mar. 4. 3.

of

of our life. There are added these words *daily* and *this day*, That we avoiding all carefull covetousnes, & doing diligently our duty, should daily crave of our most liberall father that, which he is ready daily to give us. The words of <sup>1</sup> *Agur* are: give me neither poverty nor riches, feed me with foode convenient for me. The <sup>2</sup> Church also hath delivered, that by *bread* we are also to understand the holy Sacrament of the body and bloud of our Lord and Saviour Jesus Christ, who saith: <sup>3</sup> I am the bread of life, which came downe from heaven. And the bread which I will give, is my flesh, which I will give for the life of the world. And in this prayer, wee desire, that the same may bee purely ministred and distributed, to the comfort and benefit of us all, the true children of God. And that wee may also receive the same with a right faith, and perfect charitie, at all times, when we doe and ought to receive the same, so that we may be spirituallly fed therewith to our salvation, and thereby enjoy the life everlasting. By bread also is meant the <sup>4</sup> true doctrine of the word of God, which is the spirituall bread which feedeth the soule. For as the body is nourished and brought up, groweth and feedeth with bread and meate, so needeth the soule even from our youth to be nourished and brought up with the word of God, and to be fed with it. And like as the body will faint and decay, if it be not from time to time relieved and refreshed with bodily sustenance: even so the soule waxeth feeble and weake towards God, unlesse the same be cherished and kept up with the word of God, according to the saying of Christ: A man liveth not with meate only, but with every word that proceedeth from the mouth of God. And surely the word of God

<sup>1</sup> Prov. 30. 8.

<sup>2</sup> In her declaration.

<sup>3</sup> by Joh. 6. 51.

<sup>4</sup> Prov. 9. 5.  
Is. 55. 2.

God is the very comfort, remedy, and health of the soule. If we have any maner of sicknes or disease in our soules, what medicine or remedie can wee have, but that is declared in GODS word?

2. What is the fift petition?

*A.* And forgive us our trespasses, as wee forgive them that trespass against us. The Church saith in the former Homily for good Friday: \* It is not meet that we should crave forgiveness of our great offences at Gods hands, and yet will not forgive the small trespasses of our neighbours against us. Wee doe call for mercie in vaine, if wee will not shew mercie to our neighbours. For if we will not put wrath and displeasure forth of our hearts to our Christian brother, no more will God forgive the displeasure and wrath that our sins have deserved afore him. For under this<sup>e</sup> condition doth he forgive us, if we forgive other. It becommeth not Christian men to bee hard one to another, nor yet to thinke their neighbour unworthy to be forgiven. For howsoever unworthy hee is, yet is Christ worthy to have thee doe thus much for his sake, he hath deserved it of thee, that thou shouldest forgive thy neighbour. And God is also to be obeyed, which commandeth us to forgive, if we will have any part of the \* pardon which our Saviour Christ purchased once of God the Father, by shedding of his precious blood. The Homily against contention saith: † Mine enemy (say some) is not worthy to have gentle words or deeds, being so full of malice or forwardnesse. Thy neighbour hath peradventure with a word offended thee: call thou to thy remembrance with how many words & deeds, how grievously thou hast offended thy Lord God. What was man, when

<sup>e</sup> In the former Homily and page 179.

<sup>f</sup> Mat. 6. 14. 15. and 18. 35.

\* Here is a fundamentall sentence in Christian faith or divinity. Christ by his death obtained pardon for the sins of the whole world: but yet no person in particular can receive his part in the said generall (or rather universall pardon) but upon condition. See Acts 26. 18.  
<sup>g</sup> In pag 93. 94.

Cc

Christ



*b* In her declaration.

*5* Luke 17. 3. & 4.

*k* 1. Tim. 1. 9.  
10.  
Exodus 21. 19.  
12. and 22. 9.  
ro. 11. 12. &c.  
Deut. 17. 8. &c.

Christ died for him? Was he not his enemy, and unworthy to have his favour and mercie. Even so, with what gentlenesse and patience doth he forbear, and tolerate, and suffer thee although he is daily offended by thee? What crakest thou of thy head, if thou labour not to bee in the body? Thou canst be no member of CHRIST, if thou follow not the steps of CHRIST. The Church also hath delivered: *a* Yee shall understand, that foregivenessse afore spoken of, is not so meant in Scripture, that by it justice or laws of Princes should bee broken, contemned, or not executed. For although our Saviour CHRIST in this petition doth teach us to remit and forgive all injuries and trespasses done against us, yet he which hath done the injury or trespassse, is, neverthelesse bound to acknowledge his fault, and to aske forgivenessse therefore, not only of God, but of him also whom he hath offended, and to intend to doe no more so. And furthermore to recompence and make amends unto the parties, against whom he hath trespassed, according to his abilitie and power, and as the greivousnesse and greatnesse of the offence requireth. And in case hee which hath committed the offence or trespassse, be *k* obstinate, and will not doe these things before rehearsed, which he is bound to doe by the law of God, then may the party, which findeth himselfe grievied, notwithstanding any thing that is said afore in this petition, lawfully and without offence of Gods commandements aske and seeke recompence of such injuries, as bee done to him, according to the order and provision of the laws of the Realme, made in that behalfe; so that he alway have an eye and respect unto charitie, and doe nothing for rancour, or malice,

or



or for sinister affection, neither beare any hatred in his heart toward him, whom he sueth, but only upon a zeale and love of the maintenance of justice, correction of vice, and reformation of the partie that hath offended; remembring alwayes that he exceed not, nor goe beyond the limits and bounds of this generall rule, taught by our Saviour Christ in his Gospell: *As yee would that men should doe unto you, even so doe you unto them: for this is the law and the Prophets.*

2. What is the sixt petition?

*A.* And lead us not into temptation, but deliver us from evill. And saith the Church: <sup>1</sup> As we before doe aske forgivenesse of sinnes past, so now wee pray that we sin no more. For wee by nature are so unwarie to foresee, and so weake to resist the manifold snares, temptations, and inticements of the devill, the world, and the concupiscence of the flesh, that wee cannot but be overcome, unlesse GOD doe assist us with his grace, and arme us with his strength: and therefore we fly by prayer unto the protection of our Almighty and most loving Father, that hee will not suffer us to be overcome with any wicked temptation, but that hee will deliver and save us from evill. <sup>m</sup> Wee pray that God lead us not into temptation, because God as he defendeth and <sup>n</sup> preserveth them that bee his, that they be not snared with the guiles of Satan, and so fall into vices and foule sinnes, so from the wicked he <sup>o</sup> holdeth backe and withdraweth his helpe and succour, whereof they being destitute, blinded with lust, and running headlong, are caught in all sorts of deceitfull trappes, and carried unto all kinde of wickednesse, and at length with custome of ill doings, as it were gathering a <sup>p</sup> thicke tough skinne, their

*In her shorter Catechisme.*

*In the larger Catechisme,*

*n 2. Cor. 13. 9.  
2. Tim. 4. 17. 18*

*o 1. Sam. 16. 14.*

*p Isa. 6. 10.  
2. Cor. 4. 3. 4.  
Jer. 6. 8.*

¶ In her declaration.

¶ Eccles. 27. 5.  
The Church  
there readeth  
according to  
the vulgar  
Latin.

¶ 2. Chron. 32.  
31.

¶ 1. Cor. 7. 5.

¶ James 1. 14.

hearts waxe hard, and so they becomming bondmen, and yeelding themselves to slavery unto the tyrant Sathan, they runne in ruine to their owne undoing and everlasting destruction. The Church hath also delivered, That there be two manner of temptations, whereof one commeth and is sent to us by God, who suffereth those that bee his, to bee tempted by one meanes or other, for their probation or triall, albeit he so assisteth and aideth them, in all such temptations, that hee turneth all at the end unto their profit and benefit. For as the wise man saith: *Like as the oven trieth the potters vessell, so doth temptation of trouble trie the righteous man.* And with this manner of temptation God sundry wise tempted our holy father Abraham, he tempted also Job with extreme poverty, horrible sicknesse, and sodaine death of his children: and daily hee tempteth and prooveth all such as he loveth. It is said concerning Ezekiah in the booke of Chronicles: *Howbeit, in the businesse of the Embassadours of the Princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart.* The other manner of temptation commeth chiefly of the devill, which like a furious and a wood lion, rageth and runneth about perpetually seeking how he may devoure us. The Church also there signifieth of our temptation by our owne concupiscence, whereof Saint James saith: *Every man is tempted, when he is drawne away of his owne lust, and is enticed: and that by the devill and this our concupiscence & our consent, all vice and sins be engendred, like as between man and woman children be ingendred, according to the saying of Saint James,*  
where

where he saith, <sup>w</sup> Conscience when he doth receive, she bringeth forth sinne, and that of all sorts, that is to say, first acts and deeds, contrary to the lawes of God; and after that, use and custome of the same deeds; and at length blindness and contempt. Wherefore (saith the Church) considering how dangerous it is to fall into sinne, and how hard it is to arise, the chiefe and best way is, to <sup>x</sup> resist with Gods helpe the first suggestion unto sinne, and not to suffer it to <sup>y</sup> prevaile with us; but as soon as may be, to put it out of our minds. For if we suffer it to tarry any while in our hearts, it is great peril, lest that consent & deed will follow shortly after. The Church there also hath delivered, That our Saviour J E S U S C H R I S T teacheth us not in this petition to pray unto God our Father, that we should be cleerely without all temptation: but that hee will not suffer us to be led into temptation, that is to say, that when wee be tempted, hee will give us grace to withstand it, and not to suffer us to be overcome therewith, according whereunto Saint *Paul* saith, <sup>z</sup> G O D is true and faithfull, and will not suffer us to be tempted above that we may beare, but he will so moderate the temptation, that wee may sustaine and overcome it. And Saint *James* saith, <sup>a</sup> Count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience: but let patience have her perfect worke, that ye may be perfect and entire, wanting nothing.

James 1. 15.

x James 4. 7.  
Eph. 6. 11. 12.  
13. 14. 15. 16. 17.  
y Eph. 4. 27.

1. Cor. 10. 13.

James 1. 2. 3.

2. Why is it said (as it is in the prayer in the Gospel according to Saint *Matthew*) *For thine is the kingdom, and the power, and the glory, for ever, Amen?*

1. The Church would have this conclusion added, to make us understand that G O D S power and

<sup>1</sup>Rom. 8. 31. 32.

<sup>2</sup>Eph. 3. 20. 21.

<sup>3</sup>Psal. 34. 1. 2. 3.

<sup>4</sup>1. Thes. 1. 2.

Luke 17. 17. 18.

Nehem. 11. 17.

Act. 2. 46. 47.

Psal. 100. 4.

All Ps. 103. &c.

<sup>5</sup>Rev. 4. 15.

and 5. 12. 13.

<sup>b</sup>goodnesse is so infinitely great, that there is nothing which he either cannot, or will not give us, praying for it, and asking it rightly: which also this word *Amen*, which is to say, *So be it*, being added in the end of the prayer, doth confirme unto us. There is mention made of the glory of God, for to teach us to conclude all our prayers with praises of God: for that is the end whereunto all that wee desire to obtaine in our prayer, and all our thoughts, words, and works, and all things universally ought to be referred and applyed. For to this end hee hath created us, and placed us in this world. Moreover, to praise and magnifie G O D s goodnesse, justice, wisdom, and power, and to give him thanks in our owne name, and in the name of all mankind, is <sup>d</sup>a parcell of the worshipping of God, belonging as properly to his Majesty, as prayer. It is the voice of the heavenly company likewise to say, *Thou art worthy, O Lord, to receive glory, & honour, & power: for thou hast created all things, and for thy pleasure they are & were created.*

*Q.* Why doth the Church propound to be asked, What is desired in the Lords prayer?

*A.* Like as her holy wisdom would have her children understand in some wise, what they learne from the Creed and the ten Commandements, so also she would have them pray with some understanding. Which thing God requireth of all that speake unto him, that in some measure they know what they say. Hence it is commanded, Sing ye <sup>f</sup>praises with understanding. And Saint *Paul* propoundeth his example for our imitation, where he saith, <sup>g</sup>I will pray with the spirit, and will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. And even as in the Lords prayer it selfe there

<sup>f</sup>Psal. 47. 7.

<sup>g</sup>1. Cor. 14. 15.

there are <sup>b</sup> eight distinct matters considerable, so also in the rehearfall of the contents thereof eight sundry points may be observed.

<sup>b</sup> The entire conclusion with the six petitions.

Q. What is the first?

A. Even as afore the Lords prayer there is an entrance thereto, namely the words *Our Father which art in heaven*; so here afore the first desire is specified, there is mentioned, unto whom prayer is made, with his honourable title and property.

Q. What is the honourable title of him whom we doe desire or pray unto?

A. *My Lord God our heavenly Father.* And in such manner have the holy men of God heretofore spoken of him saying in the singular maner, *My Lord, and my God*: And whereas I say, *My Lord*, I declare that I in <sup>k</sup> particular desire to be his obedient servant: And whereas I say, *My God*, I doe both signifie what I doe worship, and also that I have had some experience of his good nature. And I call him *Our heavenly Father*, because (as the <sup>l</sup> Church saith) hee is most high, most mighty, most blessed, most good, most great, incomprehensible: also because he begetteth us to bee his children, after an heavenly and spirituall manner. Saint James saith, <sup>m</sup> Of his owne will begate he us with the word of truth. And Saint Peter saith, <sup>n</sup> Being borne againe, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. And saith the Lord, <sup>o</sup> Whosoever is borne of the spirit, is spirit, he is in some measure in the image and likenesse of G O D, namely in righteousness and true holinesse.

<sup>i</sup> Joh. 10. 28.  
<sup>j</sup> Psal. 110. 1. and 25. 2.  
<sup>k</sup> Luke 6. 46.  
<sup>l</sup> Psal. 143. 10. and 40. 8.

<sup>i</sup> In her larger Catechisme on the words *which art in heaven.*

<sup>m</sup> James 1. 18.  
<sup>n</sup> 1. Pet. 1. 23.

<sup>o</sup> John 3. 6.

Q. What is the honourable property mentioned unto him?

A. That

p. James 1. 17.

*A.* That he is the giver of all goodnesse. For so saith Saint James,<sup>p</sup> Every good gift, and every perfect gift is from above, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of turning.

*Q.* What is the next matter in the rehearfall?

As the church teacheth to pray in a certaine prayer, set in the end of the Communion Service.

*A.* It is the first of the desires, namely, *That God would send his grace unto me, and to all people*, that we may be prevented with his most gracious favour in all our doings, and furthered with his continuall helpe, and be endued with all requisite gifts and operations of his holy spirit. And this is desired in the first place to be multiplied on his Church all people obedient to the Commandements of the Gospell, and also that grace may in convenient manner be extended more and more to all the rest of mankind, as was observed on the Second Petition.

*Q.* Why is this first desire made?

*A.* To the end that we may worship God, serve him, and obey him, as wee ought to doe: the which three things answer to the three former petitions of the Lords prayer.

*Q.* What is the second desire?

*A.* I pray God that he will send us all things, that be needfull both for our soules and bodies: and this desire answereth unto the fourth petition. The Church saith in a Homily,<sup>r</sup> *That daily bread signifieth all things necessary for this our needy life.*

<sup>r</sup> In the end of the Homily against excessive of apparell, page 109.

*Q.* What is the third desire?

*A.* That he will be mercifull unto us, and forgive us our sinnes. And this answereth to the fifth petition, wherein we beseech God to be mercifull unto us, and to forgive us our trespases against him, according as wee are mercifull





6 Dan. 10. 13.  
and 12. 1.  
Tobias. 8. 3.  
Psal. 34. 7. and  
91. 11.  
Heb. 1. 14.

of his mighty <sup>b</sup> Angels thereunto,\* as in the Bible example is shewed thereof. Wherefore holy Church prayeth on the Feast day of Saint *Michael* and all Angels, *Everlasting God, which hast ordained and constituted the services of all Angels and men in a wonderfull order: Mercifully grant that they which alway doe thee service in heaven, may by thine appointment succour and defend us in earth, through our Lord Iesus Christ.*

2. What is the sixth desire?

6 Rev. 20. 6.  
4 Rev. 2. 11.  
6 Rev. 3. 12.

*A. That hee would keepe us from everlasting death.* Whereto wee are to remember what we for our parts are to doe, what is signified where it is said, <sup>c</sup> Blessed and holy is hee that hath part in the first resurrection : on such the second death hath no power. <sup>d</sup> Hee that overcommeth, shall not be hurt of the second death. <sup>e</sup> Him that overcommeth, I will make a pillar in the temple of my God, and he shall no more goe out. But the three last mentioned desires are included in the sixth petition of the Lords prayer.

2. What is the eighth point?

1 Joh. 14. 13. 14.  
2 1 Joh. 5. 14. 15

*A. It is the ground of the hoped matters mentioned in the Lords prayer, namely, Faith and trust in the mercy and goodnesse of God through our Lord Iesus Christ. Every of the said things petitioned for, GOD hath promised to doe unto his beleeving and obedient people, out of his infinite goodnesse and mercy in JESUS CHRIST. And therefore the Lord saith, <sup>f</sup> Whatsoever of such things as are asked in his name, they shall be granted. Saint John saith, <sup>g</sup> This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if wee know that he heare us whatsoever we aske, wee know that wee have the petitions that wee desired of him.*

*What-*

<sup>a</sup> Whatsoever we aske, we receive of him, because we keep his commandments, and doe those things which are pleasing in his sight. The Church in her Rogation Homily hath in ample and plaine manner expressed the goodnesse of God unto mankind, through his Son <sup>i</sup> Jesus Christ; and likewise in other Homilies. The Apostle speaking of the christian hope, saith, That we have it, as <sup>k</sup> an anker of the soule, both sure and stedfast. And therefore (saith every true member of the Church) I say *Amen, So be it.* Whereby the strong consolation and great confidence, the firme beleefe and unfeined hearty desiring of the things petitioned for, are signified and declared.

*b* 1. Ioh. 3. 22.

*i* pages 218, 219

*k* Heb. 6. 19.  
It is memorable what is observed; the creed is the summe of our faith, the Lords prayer is the summe of our hope, and the ten Commandments are the summe of love. See 1 Cor. 13. 13. Rom. 13. 8. 9. 10.  
<sup>l</sup> In the lesser Catechisme.

*Q.* Why is the next and last matter handled in the sacred Catechisme, concerning the Sacraments?

*A.* They are said to be most conveniently treated of after discourse of prayer and thanksgiving, <sup>1</sup> for that they have alwaies prayers and thanksgiving joyned unto them. They also being outward representations of inward things spoken of afore, will best be understood being explained in the last place.

*Q.* Why at all would God have us to use such outward signes?

*A.* The Church saith, <sup>m</sup> Surely we are not endued with minde and understanding so heavenly and divine, that the graces of God doe appeare clearely of themselves to us as it were to Angels, by this meane therefore God hath provided for our weaknesse, that we which are earthly and blind, should in outward elements and figures, as it were in certaine glasses, behold the heavenly graces, which otherwise wee were not able to see. And greatly for our behoofe it is, that Gods promises should be also presented to our senses, that

*m* In her larger Catechisme.

¶ In an answer  
a little after.

6 Luke 12. 12.  
Joh. 1. 33. and  
6. 63. and 14.  
17. 26. and  
1 Cor. 4. 6. &c.

¶ Joh. 1. 33.  
Acts. 1. 5.  
and 10. 45.

¶ In her larger  
Catechisme.  
¶ In the homi-  
ly of common  
prayer and Sa-  
craments the  
Church saith,  
That these two  
are to be recei-  
ved of every  
christian in due  
time and order.  
In page 135.  
¶ In the first  
part, page 47.  
of Tome 1.

they may be confirmed to our mindes without doubt-  
ing. <sup>n</sup> Moreover to lighten and give bright cleere-  
nesse to mens minds and sonles, and to make their con-  
sciences quiet and in security, as they be in deed, so  
ought they to be accounted the proper workes of the  
holy Ghost alone, and to be <sup>o</sup> imputed to him, and this  
praise not to be transferred to any other. But this is  
no impediment but that God may give to his myste-  
ries the second place in quieting and stablishing our  
minds and consciences, but yet so that nothing be aba-  
ted from the vertue of his spirit. Wherefore we must  
determine, that the outward element hath neither of  
it selfe, nor in it selfe inclosed the force and efficacy of  
the Sacrament, but that the same wholly floweth from  
the <sup>p</sup> spirit of God, as of a spring-head, and is by the  
divine mysteries, which are ordained by the Lord for  
for this end, conveyed unto us.

2. Why is it said, that CHRIST hath ordained  
in his Church *Two Sacraments onely, as generally necessa-  
ry to salvation?*

A. The Church saith, <sup>1</sup> Baptisme and the Lords  
Supper are the two Sacraments commonly used a-  
mong all the faithfull. By the one we are born againe;  
and by the other we are nourished to everlasting life.  
So that these two are necessary for the <sup>1</sup>generality of  
the Church: for every one is required to be baptized;  
that would be a member of Christs visible Church: and  
every one is required to partake of the Lords Supper,  
so soone as he commeth to age.

2. Are there any other Sacraments, which Christ  
hath ordained in his Church besides these two?

A. In the Homily concerning swearing, the Church  
calleth <sup>1</sup> Matrimony a Sacrament. And in the Homily  
concerning

concerning prayer and Sacraments it saith: That in a generall acception, the name of Sacrament may bee attributed to any thing whereby an holy thing is signified. And the Church there signifieth, that \* Absolution, Ordering of Ministers, Confirmation of children, and Extreame Unction, have bin called Sacraments by ancient Writers: but yet no man ought to take these for Sacraments, in such signification and meaning, as the Sacraments of Baptisme, and the Lord supper are. Moreover, that confirmation is not of such necessity as Baptisme is, The Church sheweth where it saith: And that no man shall thinke that any detriment shall come to children by deferring of their cōfirmation, he shall know the truth; that it is certaine by Gods word, *That children being baptized, have all things necessary for their salvation, and bee undoubtedly saved.* But yet Confirmation is necessary to be had, as soone as it may with convenience, by reason of the great blessing receiued therein from God by such as with due preparation have it ministred unto them. And therefore saith the Church: *"None should bee admitted to the holy Communion, untill such time as bee can say the Catechisme and be confirmed."*

*Q.* Rehearse how the Church describeth that which is properly called a Sacrament of the Gospel?

*A.* *"It is an outward testifying of Gods good will and bountifullnesse towards us through CHRIST, by a visible signe representing an invisible and spirituall grace, by which the promises of God touching forgiveness of sinnes and eternall salvation given through CHRIST are as it were sealed, and the truth of them is more certainly confirmed in our hearts. The*

\* See the Homily of cōmon prayer and sacraments, and pages 135. 136. Tome 2.

z In the communion booke rubrick immediately afore the Catechisme therein.

u In the end of the rubricke of Confirmation.

w In her larger Catechisme.

x Acts 2. 38.  
Mat. 26. 26. 27.  
28.  
y 1. Pet. 3. 21.  
Joh. 6. 54.

Church saith in the Communion Service: CHRIST hath instituted and ordained holy mysteries, as pledges of his love, and continuall remembrance of his death, to our great and endlesse comfort.

2. Rehearse also the description of Baptisme.

A. <sup>1</sup> The Church saith: Whereas by nature we are the <sup>a</sup> children of wrath, that is, strangers from the Church, which is Gods household, baptisme is as it were a certain <sup>b</sup> entrie by which we are received into the Church, whereof we also receive a most substantiall testimony, that we are now in the number of the household, and also the children of God, yea and that we are joyned and grafted into the <sup>c</sup> body of Christ, and become his members and doe <sup>d</sup> grow into one body with him.

2. Recite how the Church declareth, that the secret and spirituall grace hath its full and expresse resemblance by the outward signe?

A. First, as the uncleanneses of the body are washed away with water, so the spots of the soule are washed away <sup>e</sup> by forgivenesse of sinnes. Secondly, the beginning of regeneration, that is, the <sup>f</sup> mortifying of our nature is expresse by dipping in the water, or by spinkling of it. Finally, when we by and by <sup>g</sup> rise up againe out of the water, under which wee bee for a short time, the new life which is the other part and the end of our regeneration is thereby represented. Also as in Baptisme GOD truly delivereth us forgivenesse of sinnes and newnesse of life, so doe wee certainly <sup>h</sup> receive them. <sup>i</sup> The holy Ghost as it were sprinkling our <sup>k</sup> consciences with the holy blood of JESUS CHRIST, wiping away all the spots of sinne, maketh us cleane before God. Of this cleansing of

q In her larger Catechisme.

a Ephes. 2. 3.

b Mar. 16. 16.

c 1. Cor. 12. 13.

d Eph. 4. 5. 16.

e Tit. 3. 5. 6.

f Col. 2. 13.

g Acts 22. 16.

h Eph. 5. 26.

i Rom. 6. 3. 5.

j 6. 7.

k Col. 2. 12.

l These words the Church hath in her larger Catechisme for to shew, that the Sacrament is not a bare figure, but hath withall the truth of the things themselves joyned and knit thereunto.

m These are the words of the Church also.

n Heb. 9. 14.

o Heb. 10. 22.

p Col. 1. 14.

of our finnes we have a <sup>1</sup> seale and pledge in the Sa- <sup>1</sup> Rom. 4. 11.  
crament.

2 Whereas the ancient custome was in admini-  
string this Sacrament, for to dippe the partie three  
times in water, and in the third time as it were to  
burie it in the water by dipping the whole body there-  
in, is there any Scripture for the usage now with  
sprinkling.

A. Isaiah saith, speaking concerning Christ, that  
the Lord said: <sup>m</sup> Behold, my servant shall deale pru- <sup>m</sup> Isa. 52. 13.  
dently, he shall bee exalted and extolled, and be very <sup>14. 15.</sup>  
high. As many were astonished at thee, (his visage  
was so marred more than any man, & his forme more  
than the sonnes of men,) So shall he sprinkle many na-  
tions, &c. And whereas it is the <sup>n</sup> blood of J E S U S  
C H R I S T, which cleanseth us from all sinne, as <sup>n</sup> 1. Ioh. 1. 7.  
Saint John saith; and that blood is <sup>o</sup> sprinkled, as Saint <sup>o</sup> 1. Pet. 1. 2.  
Peter signifieth; and the blood of buls and goats,  
which in old time sanctified unto the purifying of the  
flesh, was <sup>p</sup> sprinkled on the unclean, therefore the <sup>p</sup> Heb. 9. 13.  
divine Wisedome of the Church saith in the rubricke  
of Baptisme: *If the childe be weake, it shall suffice to  
powre water upon it, &c.*

2. Why is the baptized partie said to be baptized  
in the Name of the Father, and of the Sonne, and of  
the holy Ghost?

A. C H R I S T commanded it to be so expressed,  
because we are to worship the holy, blessed, and glo-  
rious \* Trinity, and to beare written in our foreheads  
spiritually each name, that is, wee are to submit our  
selves in true repentance, under the obedience of  
Gods holy law, unto a reformation of our minds and  
cōversations according to all the everlasting precepts  
of

\* One God in  
Trinity, and  
Trinity in uni-  
ty. Baptisme  
also is into uni-  
ty with Christs  
body, as the  
Apostle signi-  
fich in 1. Cor.  
12. 13. And so  
saith the divine  
Service.

of the same more & more : we are to submit ourselves under the obedience of the Faith of Jesus Christ, and to enter into such an imitation of his sufferings, as is prescribed in the holy Gospell : wee are also to walke in newnesse of life, in the likenesse of his Resurrection and Ascension, through the enlightening, strengthening, guiding, and manifold working of the holy Ghost, which is given unto all which have a right and a lively faith in JESUS CHRIST. This threefold spirituall grace signified by Baptisme is prescribed unto us by holy Church in most divine manner, where it saith: ¶ *God is ready to receive us, and most willing to pardon us, if we come to him with faithfull repentance, if we will submit our selves unto him, and from henceforth walke in his wayes, if we will take his easie yoke and light burden upon us, to follow him in lowlinesse, patience, and charity, and be ordered by the governance of his holy Spirit, seeking alwayes his glory, and serving him duely in our vocation, with thanksgiving. This if we doe, Christ will deliver us from the curse of the law, &c.*

¶ In the latter part of the *communion* exhortation.

2. What is it to die unto sinne?

¶ Rom. 6. 12. 6.

¶ So speaketh the Church in the end of Baptisme Service.

A. Not to let any sin reigne in our mortall bodies, that we should obey it in the lusts thereof; but to crucifie the old man, and \* utterly to abolish the whole body of sinne.

2. What is it to bee new borne unto righteousness?

¶ Ps. 106. 3.  
E. loh. 2. 29.  
and 3. 7.

A. To become changed from our corrupt naturall unrighteous minde and life, unto a mind continually meditating for to give God and all mankind their universall due from us, and unto a conversation expressing more and more all the same.

2. How are we by nature borne in sinne?

A. David



*A.* David saith: Behold I was shapen in iniquity: & Psal. 51. 5.  
and in sinne did my mother conceive me.

*Q.* How are we said to be borne the children of wrath?

*A.* In that we bring with us into the world a corrupt nature, not such a nature as God created us withal: with the which corrupted nature God cannot but be <sup>an</sup> angry & displeased; and therefore requireth that all infants of Christians be baptized, that they may be sanctified and washed with the holy Ghost, that being <sup>w</sup> delivered from G O D S wrath, may be received into C H R I S T S holy Church, and be made lively members of the same. Every child therefore that is baptized, is a child of grace, that is, is in the favour of God; and if it die in its infancie, it is undoubtedly saved, as saith the Divine Service els where.

<sup>u</sup> Ephes. 1. 3.  
Ezech. 16. 3. 4.  
5. 6.

<sup>w</sup> 1. Thes. 1. 10

*Q.* Why is repentance required to bee in a party, which is to be baptized?

*A.* Because in Baptisme C H R I S T is <sup>x</sup> put on, who cannot be put on in any soule, but where the old man, which is corrupt according to the deceitfull lusts, is <sup>y</sup> begun to be put off. C H R I S T and Belial can have no <sup>z</sup> fellowship in one and the same soule. David saith: <sup>a</sup> Evill shall not dwell with thee, or in what soule thou dwellest.

<sup>x</sup> Gal. 3. 27.

<sup>y</sup> So the order mentioned in  
Eph. 4. 22. 23.  
24. doth signify.  
<sup>z</sup> 2. Cor. 6. 16.  
<sup>a</sup> Ps. 5. 4.

*Q.* Why is faith likewise required?

*A.* As we are to beleve, what we for our parts are to doe; so are we to <sup>b</sup> beleve what God for his part hath promised to doe unto us doing our parts obediently. And the sundry blessings promised to be conferred in Baptisme, are the promises which are steadfastly to be beleaved: as that therein is received the forgiveness <sup>c</sup> of all sinnes past, a becoming to bee a

<sup>b</sup> Mat. 1. 15.  
Heb. 11. 6.

<sup>c</sup> Col. 2. 12. 13.  
14.  
Rom. 3. 25.

E c

member

member of CHRIST, a childe of God, and an inheritor of the Kingdome of Heaven, a Christened one or a Christian, that is, one in some measure <sup>d</sup> anointed with the holy Ghost, &c. These and the like promises are to be beleevd for to be given by GOD in the holy Baptisme, <sup>e</sup> otherwise they cannot bee received. Saint James saith: <sup>f</sup> Let him aske in faith, nothing wavering; for he that wavereth, is like a wave of the sea, driven with the winde, and tossed: for let not that man thinke, that hee shall receive any thing of the LORD.

<sup>d</sup> 1. Cor. 1. 21.  
22.

<sup>e</sup> Isa. 79. Be-  
leeve is named  
afore baptisme.  
Mar. 16. 16.  
<sup>f</sup> 1am. 1. 6.

2. Relate what is said in the larger Catechisme, why infants are to be baptized.

<sup>g</sup> Rom. 3. 29.

<sup>h</sup> Deut. 30. 6.  
Jer. 4. 4.  
<sup>i</sup> Rom. 4. 11.

<sup>k</sup> Matt. 18. 3. 4.  
10. and 19. 14.  
Luk. 18. 15. 16.  
27.  
Rom. 4. 16.  
Act. 2. 39.

4. Seeing God, which never swarveth from truth, nor in any thing strayeth from the right way, did not exclude infants in the Jewish Church from Circumcision, neither ought our <sup>g</sup> infants to be put backe from baptisme. As Moses and all the Prophets doe testifie that <sup>h</sup> Circumcision was a signe of repentance, so doth Saint Paul teach that it was a <sup>i</sup> Sacrament of Faith. Yet the Jews children being not yet by age capable of faith and repentance were neverthelesse circumcised, by which visible signe God shewed himselfe in the old Testament to be the father of young children, and of the seed of his people. Now sith it is certaine that the grace of GOD is more plentifully powred, and more cleerly declared in the Gospell by CHRIST, than at that time it was in the old testament by Moses, it were a great indignity if the same grace should now be thought, to be either obscurer or in any part abated. Sith it is certaine that our infants have the force, and as it were the <sup>k</sup> substance of baptisme common with us, they should have wrong done them, if the signe, which

which is inferiour to the truth it selfe, should bee denied them; and the same, which greatly availeth to testifying of the mercie of God and confirming of his promises, being taken away, Christians should bee defrauded of a singular comfort, which they that were in old time, enjoyed; and so should our infants bee more hardly dealt with in the new Testament under CHRIST, than it was dealt with the Jewes infants in the old Testament under Moses. Therefore most great reason it is, that by Baptisme as by the print of a seale, it be assured to our infants that they be heires of Gods grace, and of the salvation promised to the seed of the faithfull. Sith also the Lord Christ calleth infants unto him, & commandeth that no man forbid them to come, embraceth them when they come to ro him, and testifieth that to them the Kingdome of Heaven<sup>1</sup> belongeth: whom God vouchsafeth to bee in the heavenly palace, it seemeth a great wrong that men should forbid them the first entrie and doore thereof, and after a certain manner to shut them out of the Christian common wealth.

(Mar. 10. 13.  
14. 15.

2. Relate also what saith the larger Catechisme about infants uncapablenesse for to performe repentance and faith.

A. That repentance and faith goe before Baptisme, is  
<sup>m</sup> required only in persons so grown in yeeres, that by age <sup>m</sup> Joh. 3. 16. 18.  
 they are capable of both. But to infants the promise made  
 to the Church by Christ, in whose faith <sup>n</sup> they are baptized, <sup>m</sup> Matt. 28. 19.  
 shall for the present time bee sufficient, and then after-  
 ward when they are growne to yeeres, they must needs  
 themselves acknowledge the truth of their Baptisme, and  
 have the force thereof to bee lively in their soules, and to  
 be represented in their life and behaviours. Is it in not  
 Ec 2 likely

\* In the service concerning private baptisme, It is said, *Doeſt thou in the name of this child forſake the devill, &c. And doeſt thou in the name of this child profeſſe this faith, &c.*

o Prov. 22. 6. See chap. 51. 52.

\* In her Catechiſmes, both larger and ſhorter.  
p 1. Cor. 11. 23.  
34-35. 16.

likely that in old time when the Sacrament of Circumciſion was adminiſtred unto children of eight dayes old, there was an undertaking by ſome that they ſhould bee brought up after the law of GOD? And did not infants then performe that by others, which ſuch as were of age were required to profeſſe when they were then circumciſed? The infants and thoſe of ripe age received that Sacrament upon one and the ſame condition. And becauſe the infant doth as it were ſpeake by the witneſſe, & the witneſſe ſpeake in the \* perſon of the infant, therefore the Church ſaith unto the witneſſe, *Wilt thou bee baptized in this faith?* He answereth, *That is my deſire.* The like is in ſome civile matters and caſes. A King is ſaid to reigne, though being but a yeere old, when as then by others his Kingdome is adminiſtred. And if witneſſes at the font doe faithfully ſee performed what they have undertaken, namely, *That the infants be taught, ſo ſoone as they ſhall be able to learne, what a ſolemnẽ vow, promiſe, and profeſſion they have made by them,* and what elſe is enjoyned in the end of the Baptiſme Service, according to Gods ordinary working with ſuch endeavours, the Scripture will be fulfilled which ſaith: \* *Teach a child in the trade of his way, when he is young, and when he is old, he will not depart from it.*

Q. Now declare the order of the Sacrament of the Lords ſupper.

A. The \* Church ſaith: It is even the ſame which the Lord Chriſt did inſtitute; *Who in the ſame night that he was betrayed, Tooke bread, and when he had given thanks, he brake it, and gave it to his diſciples, ſaying: Take, eate, this is my body, which is given for you. Doe this in remembrance of me. Likewise, after ſupper he tooke*

tooke the cup, and when he had given thanks, he gave it to them, saying, *Drinke ye all of this : For this is my blood of the New Testament, which is shed for you, and for many, for remission of sins. Doe this as oft as ye shall drinke it in remembrance of me. For so oft as ye shall eate this bread, and drink of this cup, ye shall shew the Lords death till he come.* This is the form and order of the Lords Supper, which we ought to hold and holily to keepe untill he come, for to <sup>q</sup> celebrate and retaine continually a thankfull remembrance of the Lords death, and of that most singular benefit which wee have received thereby: and that as in Baptisme we were once born againe, so with the Lords Supper wee be alway fed and susteined to spirituall and everlasting life. It is enough to be once baptized, as to be once borne; but the Lords Supper, like as food, must be often used.

<sup>q</sup> Luke 22. 19.

*Q. Why is it said The sacrifice of the death of Christ?*

*A.* The death which hee suffered upon the crosse was a sacrifice offered up to G O D, a propitiation for the sins of the whole world. Saint *Paul* saith, *Christ loved us, and hath given himselfe for us, an offering and a sacrifice to G O D for a sweet smelling savour.* The holy Supper sendeth us to the death of CHRIST and to his sacrifice once done upon the crosse, by which alone G O D is <sup>a</sup> appeased toward us. For by bread and wine the signes, there is assured unto us, that as the body of Christ was once offered a sacrifice for us to reconcile us to favour with God, and his blood once shed to wash away the spots of our sinnes, so now also in his holy Supper both are given to the faithfull, that we surely know that the reconciliation of favour pertaineth to us, and may take and receive the fruit of the redemption purchased by his death.

<sup>r</sup> 1. Joh. 2. 2.  
<sup>s</sup> Eph. 5. 2.

<sup>r</sup> In the larger  
Catechisme.

<sup>r</sup> Rom. 5. 10. 11

<sup>a</sup> And toward universall mankind, so as in the Divine Service it is signified. See what is in the next answer advertised.

E e 3.

*Q. What*

2. What are the benefits which we receive by the sacrifice of the death of CHRIST?

A. The Church signifieth in the Communion Service, *That innumerable are the benefits, which by his precious blood-shedding he hath obtained to us.* The meaning is, that they are very many. In the Homily for good Friday it is said, *"Christ by his death hath purchased for us the undoubted pardon and forgiveness of our sinnes, whereby he made at x one the Father of heaven with us, in such wise, that he taketh us now for his loving children, and for the true inheritours with Christ his naturall Sonne.* Saint Paul saith, *† CHRIST tooke part of flesh and blood, that through death he might destroy him, that had the power of death, that is, the devill: and deliver them who through feare of death were all their life time subject unto bondage. ‡ He died that he might gather together into one the children of GOD, that were scattered abroad. ¤ That hee might abolish death, and bring life and immortality to light, through the Gospel. ¢ That whether we wake or sleepe, wee should live together with him. ¢ That hee might raise and confirme his New Testament. Many more are the benefits of his death, which are signified throughout the holy Scriptures. \* And here it is to be remembred, that all the sayings of holy Church are to be considered together and compared each with other; so shall we perceive her to have the mind of Christ, and to be in unity of faith with the Primitive Church. It is said in the Homily concerning the Sacrament, *† It becometh him that commeth to the body and blood of Christ, in commemoration of him that died and rose againe, not only to be pure from all filthinesse of the flesh and spirit, lest he eate and drinke his owne damnation: but also to shew out evidently, a**

*memory*

17 The first part  
and page 175.

x Rom. 5. 8. 10.

2. Cor. 5. 19.

† Heb. 2. 14. 15.

‡ Joh. 11. 52.

¤ 2. Tim. 1. 10.

¢ 1. Thes. 5. 10.

¢ Heb. 9. 15. 16.

17.

\* We may not  
wisest any sen-  
tence of the  
Church do-  
ctrine unto our  
owne purpose,  
but so to under-  
stand her mind  
in every sen-  
tence, as that  
there may be  
no contrariety:  
for her Divine  
service doctrine  
is a most holy  
harmony.

† In the second  
part, and page  
202.

memory of him that died and rose again for us, in this point, that ye be mortified to ~~sinne~~ and the world, to live now to GOD in CHRIST JESUS our LORD. So then we must shew outward testimony, in following the signification of Christs death. And therefore saith the Church also in the Passion Homily, *It shall little availe us to have in meditation the fruits and price of Christs passion, to magnify them, and to delight or trust in them, except we have in mind his examples in passion to follow them.* The consideration hereof moved Saint Paul not to rest content with the historicall knowledge of Christs sufferings; but withall to labour for to know the fellowship of his sufferings, being made conformable unto his death; and so to know CHRIST, and the power of his resurrection. e In the first part, and page 180.

2. How are the body and blood of Christ verily and indeed taken and received of the faithfull in the Lords Supper?

A. In the Communion Service it is said, *If with a true penitent heart and a lively faith, we receive that holy Sacrament, then we spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us.* In the Gospell after Saint Iohn it being written that Christ said, *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him;* there is added presently after, *The words which I speake unto you, they are spirit and life.* Hence the Church teacheth also for the comfort of such as cannot receive the Sacrament, whensoever they desire it, *That who so doth truly repent him of his sins, and stedfastly beleeve that Iesus Christ hath suffered death upon the crosse for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty* g Ioh. 6. 56.  
b Verse 36.

i In the Service for the communion of the sick.



*heartly thanks therefore, he doth eate and drinke the body and blood of our Saviour Christ profitably to his soules health, although he doe not receive the Sacrament with his mouth.*

*k* In the homily of the Sacrament, the first part, and page 199.

The saying of the Church is much memorable,<sup>k</sup> Thus much we must be sure to hold, That in the Supper of the Lord, there is no vaine ceremony, no bare signe, no untrue figure of a thing absent: but (as the Scripture faith) the Table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of his death, yea the Communion of the body and blood of the Lord, in a marvellous incorporation, which by the operation of the holy Ghost (the very bond of our conjunction with Christ) is through faith wrought in the soules of the faithfull) whereby not only their soules live to eternall life, but they surely trust to win their bodies a resurrection to immortality. There is a saying of the Church not unprofitable to be added here concerning the infiniteness or immensity of Christs godhead or divine nature, where it is said,<sup>l</sup> *He is invisible every where, and in every creature, and fulfilleth both heaven and earth with his presence. In the fire, to give heat; in the water, to give moisture; in the earth, to give fruit; in the heart, to give his strength; yea in our bread and drink is he, to give us nourishment, where without him the bread and drinke cannot give sustenance, nor the hearbe health, &c.*

*l* In the Rogation Homily, the first part, and page 221.

*Q.* Why is it said, *Taken and received of the faithfull?*

*m* In the 29. Article of Religion.

*A.* The Church saith,<sup>m</sup> The wicked, and such as be void of a lively faith, although they doe carnally and visibly presse with their teeth the Sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation doe eat and drink the sign or Sacrament of so great a thing.

*Q.* Recite

2. Recite what the Church in her larger Catechisme saith also of the Sacraments nourishing of us.

A. \* The Lord severally gave the signes both of his body and blood, that it might be the more plaine expresse image of his death, which he suffered, his body being torne, his side pierced, and all his blood shed, and that the memory thereof so printed in our hearts should stick the deeper. And moreover that the Lord might so provide for and helpe our weaknesse, and thereby manifestly declare, that as the bread for nourishment of our bodies, so his body hath most singular force and efficacy spiritually to feed our soules. And as with wine mens hearts are cheared, and their strength confirmed, so with his blood our soules are releevd and refreshed: that certainly assuring our selves that he is not onely our meat, but also our drinke, wee doe not any where els but in him alone, seeke any part of our spirituall nourishment and eternall life.

2. Let somewhat be said on these three great matters required to be in them, which come to the Lords Supper, & so to conclude discourse on the Catechisme. Why is one to examine himselfe whether hee repent him truely of his former sinnes, stedfastly purposing to lead a new life, afore he come to the Communion?

A. The Church sheweth the reason where it saith, \* Ye are to be exhorted to consider the dignity of the holy Mysterie, and the great perill of the unworthy receiving of the same, and to search and examine your owne consciences, as you should come holy and cleane to a most godly & heavenly feast, so that in no wise ye come but in the marriage garment required of God in holy Scripture, and so come and be received, as worthy partakers of such an heavenly table. And then there the

F f

Church

\* In the larger Catechisme it is memorably delivered, That at length Christ abiding in us, and we again abiding in Christ, we also by Christ abiding in us, may obtaine not onely everlasting life, but also the glory which his Father gave him. See Joh. 17. 22. and 1. Thes. 3. 14.

\* In the second exhortation afore the receiving of the Communion.

Church declareth the requisite examination, as also in her Homily, concerning the Sacrament.

*Q.* Why is there added, *Stedfastly purposing to lead a new life?*

*A.* It is likewise said in the Communion Service, You that intend to lead a new life, following the commandements of GOD, and walking from henceforth in his holy wayes, draw neere, and take this holy Sacrament for your comfort. The Church full well knoweth, that very many which come to the Communion, doe intend nothing lesse than the leading of new lives; that many upon the Communion day will a little bridle themselves, but on the day following and so after, they will declare what spirit<sup>e</sup> reigneth in them, to whom they are subject, and in whose suggestions and workes they are most delighted. The Church in her Homily of the Sacrament likewise prescribeth three things to be most seriously considered of every one that would be a Communicant, *First, to have a right and worthy estimation and understanding of the mystery of the Sacrament. Secondly, to come in a sure faith. And thirdly, to have newnesse and purenesse of life to succeed the receiving of the same.*

*Q.* What is the second requisite matter?

*A.* To examine ones selfe whether he hath a lively faith in Gods mercie through Christ, with a thankfull remembrance of his death. When ones conscience is sure that he is a worker of no iniquity, but an enemy towards all unrighteousnesse which may bee committed against God or man, then may he be certaine that he is under Gods mercie through Christ. And the Church doth divinely adde a lively faith, because it must be a faith striving for the due observing of all Christs commandements.

¶ Eph. 2. 2.  
2. Tim. 2. 26.

¶ In the first  
part, and page  
198. And in the  
Homily the  
said three  
things are fur-  
ther exprest  
in very divine  
manner.

ments. It also addeth, that there must be a thankfull remembrance of Christs death: and here it is to be noted, that in the holy Sacrament there is not only a remembrance of Christs death, but also of his life after his death. The Church saith in her Homily for the Communion, <sup>¶</sup> wee are to render thanks to Almighty God for all his benefits; briefly comprised, in the Death, Passion, and Resurrection of his dearly beloved Sonne. The which thing, because we ought chiefly at this table to solemnise, the godly Fathers named it *Eucharistia*, that is, thanksgiving. Saint Paul saith, <sup>¶</sup> Alwayes bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. Christ saith: <sup>¶</sup> As the living Father hath sent me, and I live by the Father: So he that eateth me, even he shall live by me. And whereas Christian thankfulness unto God is not in minde and word onely towards God, but also to bee expressed by kindnesse towards Christs poore members, therefore the Church saith in her Homily, <sup>¶</sup> None should sit downe at Gods table, who doth not professe his kind affection by some charitable reliefe, for some part of the congregation. \* Some Almes should bee given.

2. What is the third requisite matter?

A. To examine himselfe whether he be in charity with all men. <sup>¶</sup> The Homily saith: In respect of which strait knot of charity, the true Christians in the primitive Church called this supper, *Love*: as if they should say, none ought to sit downe there, that were out of love and charitie, who bare grudge and vengeance in his heart. And it may bee observed, that the three points mentioned in this last answer of the Cate-

<sup>¶</sup> In the second part, page 202. 203. See Saint Basil's saying in page 202.

<sup>¶</sup> 2. Cor. 4. 10. 11.

<sup>¶</sup> 1. Ioh. 6. 57.

<sup>¶</sup> In page 203. of the second part. \* Pl. 16. 2. 3.

<sup>¶</sup> Namely of the communion, & in p. 203.

Charitie is  
the third vow  
in effect. See  
1. Iohn 5. 3. and  
2. Iohn 5.  
Iohn. 14. 15. 21.  
23.

z In pages 91.  
92. 93. 94. 95.  
96. 97. 98.  
y 1. Ioh. 4. 8. 16.  
z 1. Cor. 12. 31  
and 13. 13.  
a Pl. 145. 9.  
b Col. 3. 14.  
c It is said in  
thanksgiving  
after the Com-  
munion; Even  
as the comes by  
unity, into one  
loafe are knit;  
so is the Lord  
and his whole  
Church, though  
hee in heaven sit.  
As many grapes  
make but one  
wine; so should  
wee be but one:  
in faith and love  
in Christ above  
and unto Christ  
alone. Leading  
a life without all  
strife, in quiet  
rest and peace:  
from envie and  
from malice both

chisme are according to the three matters vowed afore  
baptisme whereby the worship of GOD the Father,  
Sonne, and holy Ghost is signified: For Charity is  
oft declared to bee the true respect unto every of  
Christs commandements. And whereas the Church  
prescribeth no further duty than charity, and her last  
words are for Charity, her Divine Wisdome inti-  
mateth thereby the greatnesse thereof. Hereunto is  
greatly considerable what the late Royall Majestie  
hath left written concerning charity, in his Sacred  
Meditations on the LORDS prayer. *Charitie is not  
only a divine vertue, but God himselfe is Charitie. Saint  
Paul reckoning the three great Theologicall vertues, with-  
out which no man can be saved, not only puts in charity for  
one, but even for the most excellent of all, without the  
which the rest are nothing. And it is also the only permanent  
vertue of them all; for Faith and Hope remaine only with  
the elect, while they are in this world, but Charitie is ever  
with them, here and hence for ever. Tea even will ye looke  
to God himselfe, His mercie is over all his workes, and  
mercie is a worke of charitie. Charity dwels with God, and  
all the elect; Angels, and Saints, and men are clad with  
it eternally. I know not by what fortune, the dicton of  
Pacificus was added to my title, at my comming in En-  
gland; that of the lion, expressing true fortitude, having  
bin my dicton before. But I am not ashamed of this addi-  
tion; For King Solomon was a figure of CHRIST in  
that, that hee was a King of peace. The greatest gift that  
our Saviour gave his Apostles, immediately before his As-  
cension, was, that he left his Peace with them; he himselfe  
having prayed for his persecutours, and forgiven his owne  
death, as the proverb is. The footsteps of his charitie being  
so verily imprinted in the disciple whom his master loved,*

and.

and who leaped on our Saviour's bosome; as hee said nothing, wrote nothing, did nothing: yea in a manner breathed nothing all the dayes of his life, but love and charitie. To the blessed Virgin and him Christ upon the Crosse recommended their charitable<sup>a</sup> cohabitation together, as mother & son: his stile in all his writings, is full of love & charity, his Gospel & Epistles sound nothing but charitie. Tea S. Ierome maketh mention, that when he was so old, as he could preach and scarce walke, he would many times make himself bee led to the preaching place, and there repeating of these words, \* Little children love one another, hee would come backe againe; and being asked why hee so often repeated that sentence, his answer was, This is the<sup>e</sup> new and last commandement that our master left us, and if it onely bee done, it sufficeth. But above all, the third chapter of his Gospel deserves to be graven in letters of marble, in the hearts of all Christians, especially the sixteenth verse thereof, <sup>g</sup> GOD so loved the world, &c. Wee may see at last, even by his death, how God loved him for his charitie, besides the manifold other proofes, that he gave him thereof during his life; for he died peaceably in his bed, full of daies, and was the notablest Confessour that ever was, albeit no Martyr as all the rest of the Apostles were. To conclude then my description of this divine vertue, Charitie, I remit you to that paterne, which that admirable, learned, and eloquent penne-man of the holy Ghost, hath set forth of her in his<sup>h</sup> thirteenth of his first to the Corinthians, &c. The Church saith in her Homily of Christs<sup>i</sup> Passion. CHRIST delighteth to enter and dwell in that soule where love and<sup>k</sup> Charitie ruleth; and where Peace and Concord is scene. For thus writeth S. John, God is charitie, he that abideth in charity, abideth in God & God in him. And by this (saith he) we shall know

our hearts and  
tongues to cease.  
if we doe,  
then shall we  
know, that we  
his chosen bee,  
by faith in him  
to lead a life, as  
always willed he.  
1 Ioh. 19. 16. 27

e 1. Ioh. 3. 18.

f 2. Ioh. 5.

g Ioh. 3. 16.

h verses 4. 5. 6.  
7. 8.

i In the first  
part, and page  
179. 180.

k Ioh. 14. 23.

*1 Ioh. 3. 14.*

*\* The Church teacheth us true love in the song a prayer to the holy Ghost, for to be sung before the sermon, where it is said; Convert all those that bee our foes, and bring them to thy sight, that they and wee may well agree, and praise thee day and night. O Lord increase our faith in us, and love so to abound: that man and wife be void of strife, and neighbours about us round. In our time give thy peace, O Lord, to nations farre and nigh, and teach them all thy holy word, that we may sing to thee. All glory to the Trinitie, &c. Thus the Church doth teach us to desire godly unity among all mankind. So in speciall manner in all Christendome, in the song called, *Veni Creator*, saying; *Of all strife and dissention, O Lord dissolve the bands; and make the knots of peace and love, throughout all Christian lands.* See 1. Cor. 12. 13. *m* 1 Ioh. 3. 34. Ephes. 4. 7.*

that wee be of GOD, if we love our brethren. Yea, and by this shall we know, that we be delivered from death to life, if we \* love one another. But he which hateth his brother (saith the same Apostle) abideth in death, even in the danger of everlasting death, and is moreover the childe of damnation and of the devil, cursed of God, and hated (so long as he so remaineth) of GOD and all his heavenly company. For as peace and charity make us the blessed children of Almighty GOD; so doth hatred and envie make us the cursed children of \* the devill. Whereas the late most excellent Majestie so insisted on Peace and Charitie, is it not a most manifest demonstration, that hee had received the holy Spirit of God in an ample measure? At his Highnesse first comming, did not GOD enlighten his Royall mind for to see the vanitie of those spirits of disobedience, which made up themselves together for to seeke for alteration in the publike Divine Service booke? &c. Who therefore made a proclamation thereto, and caused it to bee set in the beginning of every communion booke. How many a divine sentence ever most memorable is there to bee seene in his Majesties bookes set forth from time to time? And whereas God unto all (saying his onely Son Jesus Christ) gives his spirit by <sup>m</sup> measure, so that in the increase of the spirit is the increase of the heavenly light in the understanding, & the knowledge of divine mysteries: Came there not from the Light Eternall into his Highnes heart an illuminatiō even unto perfection of divine cōprehension, when as his most

excellent



excellent Majestie, (not long afore His Highnesse commended his spirit into the hands of the King of Kings and Lord of Lords) in speciall manner required, that Predestination should be so understood and preached, as it might have no appearance of difference from the divinity thereto in the booke of common prayer? Was not that abundance of heavenly light sent as a pledge unto His Royall Soule for to be received into the Light infinire and eternall? His most sacred Majestie lived a Solomon, delighting in divine Wisdom, Peace, and Charitie: and as his Highnesse thus unto the end delighted in God, so can it not be but that God was delighted in him, and that Hee is received up into glory everlasting.

2. Cor. 1. 12.  
Eph. 1. 13. 14.

And for our better understanding of what is the Church-her meaning concerning this her last clause in her Catechisme, *of being in charity with all men*, let us seriously consider and ever remember the expresse delivery hereabout in the end of the first part of the Homily of charity, where the words of the Church are as here followeth. Thus have I set forth unto you what charity is, as well by the doctrine as by the example of CHRIST himselve, whereby also every man may without error know himselve, what state and condition he standeth in, whether he be in charity, (and so the child of the Father in heaven) or not. For although almost every man perswadeth himselve to be in charity, yet let him examine none other man, but his owne heart, his life and conversation, and he shall not be deceived, but truely discern or judge whether he be in perfect charity or not. For hee that followeth not his owne appetite and will, but giveth himselve earnestly unto God, to doe all his will and Commandements,

2. Pf. 73. 24. 25.  
and 10. 6. all  
Pf. 21.

he

he may be sure that he loveth God above all things, and els surely he loveth him not, whatsoever hee pretend : as CHRIST said, *If ye love me, keepe my Commandements. For he that knoweth my commandements and keepeth them, he is (saith CHRIST) that loveth mee.* And againe he saith, *He that loveth me, will keep my word, and my Father will love him, and we will both come unto him, and dwell with him : And he that loveth me not, will not keepe my words.* And likewise he that beareth a good heart and mind, and useth well his tongue and deeds unto every man, friend and foe, he may know thereby that he hath charity. And then he is sure that Almighty God taketh him for his deare beloved son, as Saint John saith, *Hereby manifestly are knowne the children of God, from the children of the Devill: for whosoever doth not love his brother, belongeth not unto God.*

*Q.* \* Whereas in the rubricke immediatly following the Catechisme in the Communion booke, it is said: *So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and also can answeere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then they shall be brought to the Bishop by one that shall bee his Godfather, or Godmother, that every child may have a witnesse of his confirmation: and the title of the Catechisme is, An instruction to be taught and learned of every childe, before he be brought to be confirmed by the Bishop: declare what confirmation is.*

\* And therefore children are to bee instructed concerning Bishops, for to learne more & more, what is to bee knowne concerning their ministration, and duely to honour all the same.  
p These words are set immediately after the discourse of Baptisme, and afore the discourse of the Lords supper.

*A.* The Church saith in her Catechisme: Parents and Schoolemasters did in old time diligently instruct their children as soone as by age they were able to perceave and understand, in the first principles of Christian

Christian Religion, that they might sucke in godlinesse almost together with the nourfes milke, and straightwaies after their cradle, might bee nourished with the tender food of vertue towards that blessed life. For the which purpose also little short bookes which we name Catechismes, were written: wherein the same, or very like matters, as we now are in hand with, were entreated upon. And after that the children seemed to be sufficiently trained in the principles of our religion, they brought and offered them unto the Bishop: that children might after Baptisme doe the same, which such as were elder, who also were called *Catechumens*, that is, Schollers of Religion, did in old time before, or rather at Baptisme it selfe. For the Bishop did require, and the children did render reason and account of their Religion and Faith: and such children as the Bishop judged to have sufficiently profited in the understanding of Religion he allowed, and laying his hands upon them and blessing them, let them depart. This allowance & blessing of the Bishop our men doe call *Confirmation*. And afterward it saith: It is very much to be wished surely, that the <sup>4</sup> ancient manner and usage of examining children were restored againe: for so should parents be brought to the satisfying of their dutie in the godly bringing up of their children, which they now for the most part doe leave undone, and quite reject from them: which part of their duty if parents or Schoolemasters, would at this time take in hand, doe, & throughly performe, there would be a marvellous consent & agreement in religion and faith, which is now in miserable sort torn asunder. Surely all should not either lye so shadowed, and overwhelmed with the darkenesse of ignorance,

q The Church honoureth the wildome of Antiquity. So doth it in speciall manner in the beginning of the Service of Communion. And in the sacred meditation upon the Lords prayer, page 23.

The late most excellent Majestie declaredly his unfeined dislike of those contemners of Antiquity, which wil have nothing, but all Babylonish till their time.

or with dissentions of divers and contrary opinions bee so disturbed, dissolved, and dissipated, as it is at this day: the more pitie it is, and most to bee sorrowed of all good men for so miserable a case. In the prayer to be said afore the act of Confirmation, there are mentioned together the sundry graces, wherein we are to desire for to bee confirmed, where it is said: *Strengthen them, we beseech thee, O Lord, with the holy Ghost the comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsell and ghostly strength, the spirit of knowledge & true godlinesse, and fulfill them, O Lord, with the spirit of thy holy feare:* The which are called the <sup>7</sup> seaven gifts of grace. And the words of the <sup>8</sup> Confirmation or Bishopping it selfe are pronounced by the Bishop laying his hand upon every child, severally, saying: *Defend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy spirit more and more, untill he come unto thine everlasting Kingdome.* And the reason of the laying on of the hands is delivered in the prayer to bee said when Confirmation is done, where it is said: We make our humble supplications unto thee for these children, upon whom (after the example of the holy Apostles) we have laid our hands, to certifie them (by this signe) of thy favour and gracious goodnesse toward them: let thy fatherly hand, we beseech thee, ever-bee over them: let thy holy Spirit ever be with them, & so lead them in the knowledge and obedience of thy word, that in the end they may obtaine the everlasting life through our Lord JESUS CHRIST. The Church also hath said: <sup>9</sup> The holy Fathers of the primitive Church, taking occasion and founding themselves upon

<sup>7</sup> See chap. 84.

<sup>8</sup> See chap. 54.

<sup>9</sup> In the Declaration of Re-  
Agion.

on

on the said Acts and deeds of the Apostles, and considering also, that such as had once received the gifts and benefits of the holy Ghost, by the Sacrament of Baptisme, might and oftentimes did indeed, by temptation, frailtie, or otherwise by their owne sinne and malice, \* lose and fall from the same againe: did use & observe (as it hath bin hitherto by succession of ages continued) that all Christen people should after their baptisme, bee presented to their Bishops, to the intent that by their prayers, and imposition of their hands upon them, they should be confirmed, that is to say, they should receive such gifts of the holy Ghost, as whereby they should bee so corroborated, & established in the gifts & graces before received in baptisme, that they should not lightly fall again from the same: but should constantly reteine them, and persevere therein, and should also be made stronger and hardier, as well to confesse boldly and manfully their faith, before all the persecutors of the same, and to resist and fight against their ghostly enemies, the world, the devill and the flesh: as also to beare the crosse of CHRIST, that is, to suffer and sustein patiently all the afflictions and adversities of this world, & finally, that they should attain increase & abundāce of \* vertues & graces of the holy Ghost. The ancient Fathers have written much for to set forth the dignity of this Ordinance of the holy Gospell. \* Laying on of hands is the fourth principle of the word of Christ: therefore a point of necessary meditation. And although there is understood laying on of hands in Ordering of the holy Ministerie, yet this ordinance is there also included, and in no wise to be excluded. In baptisme we are borne againe unto life; but after ba-

\* Children or youth have need to enjoy benefit of the Episcopall ministration, besides of the Diaconall and the Pastorall, hence the ground of the holy ordinance of Bishopping may be known.

\* Such as profess to bee devout, should observe the true devout deliveries of godly antiquitie, & not set light of all the same, as too many in these times do. # Heb. 6.2.

*This is much to be noted, that (as the Church signifieth) in the worthy receiving of the Sacraments and holy Ordinances, the benefit of them is enjoyed.*

\* Immediately afore the Catechisme therein. See chap. 54.

\* See Chap. 84.

prisme in this holy ordinance we are confirmed for to fight the good fight of faith. In Baptisme wee are washed, but in this after baptisme we are strengthened, that unto the regenerate the holy Ghost may be present a keeper, and a comforter, and a defender. The Church also hath signified, that if the holy ordinance of Confirmation be *worthily* taken, thereby is received more abundantly ghostly strength, aid and comfort. And therefore is very wholesome and profitable, and to be desired, and reverently received. Now the cause why some receive the said sacred Ordinance and are not the better, is, because they receive it unworthily, like as many unworthily receive the Lords Supper, and are nothing benefited thereby. Whoso would enjoy the said blessing, are to learne afore they seeke for it, the meaning of the Catechisme, the ground and necessity of Confirmation, as it is shewed in the *\*common prayer booke*; they are to consider what the *\*seven* graces of the holy Ghost are, which are the more abundantly received by due taking of this ordinance, and to be resolved for to enter and continue in the Christian warfare fighting in it manfully and zealously under CHRISTs banner against sinne, the world, and the devill: and so to hunger and thirst after the benefits of Confirmation, which whoso unfeignedly doe before GODs all-seeing eyes, he then in the act of the Bishopping, and afterward more and more according to his wisdom and goodnesse, giveth all that is prayed for in the Service thereof.

*Q.* Cannot a Priest or Pastour reading the Service of Confirmation, and laying his hand upon the head of every child, performe the Confirmation?

*x* Priests cannot minister Confirmation.

*A.* In no wise: for it is *\*only* proper to the order of Bishops.

Bishops, and is therefore called a *Bishopping*. It is recorded in the Acts of the Apostles, that though Philip did convert unto the faith people of Samaria, and did baptize them, yet it was by the Apostles <sup>y</sup> laying on of their hands, that they received the holy Ghost. The giving of the holy Ghost is by G O D disposed unto the Apostolicall or Episcopall order. The keyes of the Kingdome of heaven are committed by G O D into the hands of the Clergie: and as to Absolve is the worke of the Priesthood, so to confirme is the worke of the High-priesthood. A lay person hath not spirituall power to performe the Absolving of a penitent sinner, but he that is in the <sup>2</sup> priesthood: so to *Confirme*, to cause such a measure of the holy Ghost to descend upon a baptized partie, a Priest hath not enough spirituall power, but a *\*Bishop\** only. A Priest cannot make a Priest or Deacon, but a Bishop can, according as it is prescribed in the booke of the Ordering of the Ministry. The reason is, The Almighty G O D in all his workes hath set and keepeth a constant course, as well here on earth, as in heaven. The Moone hath not that power, which the Sunne hath; neither is there the like influence from all the starres; but from some is more, from some is lesse. God worketh with what is done according to his Ordinance, but not otherwise. It is so in civill administrations: for if any put the Kings Majesties Seale unto a writing, who have not from His Highnesse authority thereunto, is it of any validity or force, when it commeth to be considered?

*Q.* It hath beene afore treated sundry times concerning Bishops, now adde in a word, what is an Arch-Bishop?

*A.* Even as among many naturall Fathers conside-

y Act. 8. 14. 17.

2 Mar. 16. 19.  
Joh. 20. 22. 23.

a Acts 19. 6.

\* As every one in temporall power can effect what the Kings Majesty with the law of the kingdome enableth him unto, so every one in spiritual order can effect that as God enableth him unto, and which ability his word hath signified to be annexed and appropriated unto such an order in the holy ministry.



\* An Archb-  
shop is a father  
in God highest  
grown up into  
Christ in all  
things.

See Eph. 4. 15.

That is, hath

the simplest

measure in

grace. See Eph.

4. 15.

Therefore

there was a dif-

ference among

the Apostles,

some were

chiefer than

others, See cap.

37. and 2. Cor.

12. 11.

Gal. 2. 9.

Gal. 2. 7.

Namely the

Archiepisco-

pall.

g Acts 15. 7. 12.

13. 28.

red together, one of them is the eldest in nature : So among \* Fathers in God considered together one is the<sup>b</sup> eldest in grace: for which cause the word *grace* is used unto an Archbishop. The holy Scripture deliv-  
reth, that among CHRISTs Apostles some were chiefe or *Arch.* Saint *Paul* saith, Hee was not a whit behind the very<sup>c</sup> chiefest Apostles. He signifieth that *Iames, Peter, and Iohn* were<sup>d</sup> pillars. And when as *Peter* had the oversight of the Circumcision (the people cir-  
cumcised) and *Paul* of the Gentiles (the uncircumci-  
sed,) were not these two Apostles in degree<sup>e</sup> above other Apostles? Saint *Paul* saith, When *Iames, Cephas,* and *Iohn*, who seemed to be pillars, perceived the grace that was given unto mee, they gave to me and *Barna-  
bas* the right hands of fellowship. And Saint *Paul* there-  
by signifieth that he was endued with such a measure of grace, as are the fathers of the<sup>f</sup> oldest age in Christ. It is not expedient to expresse, in this Catechericall treatise the most high understanding in the great my-  
stery of godlinesse, which is in those of the said spiritu-  
all age or degree. We reade, that in the first Christian councell mentioned in the Acts of the Apostles, they which among the Apostles were the pillars, determi-  
ned of matters, whereabout difference was: and they could say, *It seemed good to the holy Gho<sup>g</sup>, and to us, &c.* And whereas among all in the Clergie they are the neere<sup>h</sup> unto G O D, and doe comprehend the univer-  
sall matters pertaining unto Christian religion, in so much as if a Bishop chance to be in doubt about the meaning of the Church concerning the use of a matter in the Liturgie, he is (as it is written in the Communi-  
on booke) to send for resolution thereof unto the Arch-  
bishop: it is therefore the duty of all in the Clergie for

to remember what the holy Ghost hath commanded,  
<sup>h</sup> *Yee younger, submit your selves unto the Elder.* And  
 where the inferiour duely submitteth unto the supe-  
 riour, there is <sup>i</sup> order observed, there is <sup>k</sup> unity, there  
 the Lord commandeth the blessing, even life for ever-  
 more; that is <sup>l</sup> *Jerusalem*, the name of that city is, <sup>m</sup> *The  
 Lord is there.* But where the younger account them-  
 selves to have more, or as much understanding in mat-  
 ters of religion, as have the Elder, and so will not sub-  
 mit unto their judgements, but follow the imaginati-  
 on of their owne minds; there is <sup>n</sup> confusion wrought,  
 there is division, there is Gods cursing, darknesse in the  
 understanding, and disorderlineesse in the conversation,  
 that is *Babylon*, and it is the ill spirit which <sup>o</sup> worketh  
 in all persons of disobedience.

b 1. Pet. 5. 5.

i 1. Cor. 14. 40.

Col. 2. 7.

k Phil. 13. 3. 1. 3.

l Psal. 22. 3.

m Ezech. 48. 35

n James 3. 14.

15. 16.

o 2. Tim. 2. 2.

2. Whereas after that one hath duely fed of the  
 milke of the word, hee is to eate of meat stronger and  
 stronger, and from exercising in the Catechisme for  
 to proceed unto meditating in the rest of the Divine  
 Service; and also to reade the word of G O D, the  
 which in very many places is hard to be understood,  
 recite therefore out of some godly and learned Wri-  
 ter, what counsell is delivered for to be observed unto  
 the attaining more and more of the mind and meaning  
 of G O D in the holy Scriptures.

p Namely Se-  
 bastian Castellio,  
 of whose worth  
 see what is de-  
 livered in Ri-  
 ders Dictionary  
 printed anno  
 1633.

This his decla-  
 ration agreeth  
 with the do-  
 ctine of the  
 homilies called  
 an exhortation  
 and an infor-  
 mation.

A. A certaine most godly and most learned <sup>p</sup> Wri-  
 ter hath afore his renowned translation of the holy  
 Bible into Latine, in the fourth edition thereof, thus  
 declared, what is the one onely way to understand the  
 holy Scriptures, saying, *Even as a man consisteth of a bo-  
 dy and a soule, as that the body is the dwelling place of the  
 soule, so the holy Scriptures consist of the letter and the  
 spirit, as that the letter is as it were an abiding place*

of.

9 1. Tim. 3. 15.  
16. 17

2 Jer. 10. 14.

3 1. Cor. 3. 11.  
4 Mat. 11. 27.  
5 Mat. 11. 25.  
6 Heb. 11. 6.  
7 Joh. 8. 12. and  
12. 36.  
8 Mat. 11. 29.  
9 Mat. 16. 14.  
10 1. Cor. 3. 18.  
11 Eph. 5. 7.  
12 1 Joh. 7. 17.

of the spirit. And even as beasts can see the body of man, and hear his voice, but cannot understand cleerly his mind or speech, because they are not endued with the same soule, with whose eyes they can be able so to perceive: likewise of the holy Scriptures (which are come forth for to instruct and <sup>1</sup>edify true man) the ungodly can see the letter and heare the words, but what is the spirit of the letter, and whitherto the minde of God tenderth, they onely doe understand, which are endued with the same spirit. The ungodly indeed doe no more perceive that spirit, then <sup>2</sup>beasts doe the speech of men, of whom only a few voices they doe understand, and them also scarce, as namely, cryings out, rebukings, encouraging, threatening. So the ungodly doe see in the holy Scriptures what is told, what is commanded or forbidden: but they have not the spirit, and as it were the marrow of the letter. For even as the affaires of man the spirit of man onely knoweth: so the <sup>3</sup>things of God none knoweth but the spirit of God, and <sup>4</sup>he whom that spirit teacheth. But that spirit teacheth <sup>5</sup>none but the apt to learne: that is, those which by <sup>6</sup>faith come unto CHRIST our righteousnesse, being humble, <sup>7</sup>lowly, and ready, leaving the <sup>8</sup>judgement of the flesh and their owne will, to <sup>9</sup>obey the will of God. These things may be declared plainly by many oracles and examples, out of which I will produce some, that I may shew, that sinne and mans wisdome and the love of ones selfe, is the cause that men doe not understand Gods matters: and that by how much every one doth the further depart from these things, by so much is he the more <sup>10</sup>understanding in the things of God. Now the first and greatest oracle is, that *Adam* afore he sinned, had the know-  
ledge

ledge of G O D, and of divine things, so that hee gave names unto beasts, unto every one according to his nature, and hee presently knew the beginning of his wife, made of his rib he asleepe, and <sup>a</sup> prophesied concerning her. The same after he sinned and followed the judgement and minde of the flesh, fell into so great ignorance, that he would <sup>b</sup> hide himselfe among the trees from the sight of God : which indeed was a very great blindness, that he would hide from the eyes of God seeing all things. And what came to passe in *Adam*, the same also was done in his posterity afterwards, that if any were beleiving and obeying of God, those God chose and manifested his will unto them, but not to others. For an example is *Enosh*, who, whereas he, <sup>c</sup> lived according to the wil of God, was taken up unto G O D ; and *Noah*, being the most <sup>d</sup> righteous of his time, God shewed unto him his purpose concerning the <sup>e</sup> flood, a matter indeed of very great moment: which same thing also he did in *Abraham*, that he would shew unto him his will concerning Sodome and Gomorra, of which matter God himselfe delivereth this reason, <sup>f</sup> saying, Shall I hide from *Abraham* the thing which I will doe ? seeing that *Abraham* shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, that they keepe the way of the Lord, to doe justice and judgement, that the Lord may bring upon *Abraham*, that which hee hath spoken of him. The same did *David* write, <sup>g</sup> What man is he that feareth the Lord ? him will he teach in the way that hee shall chuse : his soule shall dwell at ease, and his seed shall inherit the land. The secret of the Lord is with them that feare him : and he will shew them his cove-

a Gen. 2. 23. 24.

b Gen. 3. 8.

Ier. 23. 24.

Heb. 4. 13.

Psal. 139. 7.

c Gen. 5. 22.

d Gen. 6. 9.

e Gen. 6. 13.

17. 18.

f Gen. 18. 17.

18. 19.

g Psal. 25. 9.

11. 13. 14.

2 Psal. 119. 97.  
98. 99. 100. 101.

3 Prov. 1. 7.

4 Wisd. 1. 4. 5.

5 Eccles. 1. 16.  
17. 18. 20.

6 and 3. 19.

7 and 43. 33.  
8 Isa. 8. 16.

9 Isa. 29. 10. 11.

nant. Againe saith *David*, <sup>h</sup> O how I love thy law ; it is my meditation, all the day. Thou through thy commandements hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation, I understand more than the ancients, because I keepe thy precepts. I have refrained my feet from every evill way, that I might keepe thy word. *Solomon* saith, <sup>i</sup> The feare of the Lord is the beginning of knowledge: but fooles despise wisdome and instruction. Againe saith *Solomon*, <sup>k</sup> Into a malicious soule wisdome shall not enter, nor dwell in the body, that is subject unto sinne. For the holy spirit of discipline will flie deceit, and remove from thoughts which are without understanding; and will not abide when unrighteousnesse commeth in. And *Iesus* the son of *Sirach* saith, <sup>l</sup> The feare of the Lord is the fulnesse of wisdome, and filleth men with her fruits. Shee filleth all their house with things desireable, and the garners with her increase. The feare of the Lord is a Crowne of wisdome, making peace and perfect health to flourish; both which are the gifts of *G O D*; and it enlargeth their rejoycing that love him. The root of wisdome is to feare the Lord, and the branches thereof are long life. Again he saith, <sup>m</sup> Many are in high place and of renowne: but mysteries are revealed unto the meeke. The Lord hath made all things, and to the <sup>n</sup> godly he hath given wisdome. *G O D* by *Isaiah* saith, Binde up the testimony, <sup>o</sup> seale the law among my disciples. And after that the Prophet had inveighed against the wickednesse of the Israelites, which was the cause that they could not understand divine doctrine, thus he saith, <sup>p</sup> For the Lord hath poured upon you the spirit of deepe sleepe, and hath closed your eyes:

eyes: the prophets and your rulers, the seers hath hee covered. And the vision of all is become unto you as the words of a booke that is sealed, which men deliver to one that is learned, saying, Reade this, I pray thee: and he saith, I cannot, for it is sealed. G O D also having described unto *Ezechiel* his holy temple (wherein the mysteries of the Christian Religion are shadowed out) saith thus unto the Prophet, <sup>q</sup> Thou sonne of man shew the house to the house of Israel, &c. In *Daniel* it is said, <sup>r</sup> Many shall be purified and made white, and tryed: but the wicked will doe wickedly: and none of the wicked shall understand: but the wise shall understand. In *Hosea* it is said, <sup>s</sup> Who is wise, and he shall understand these things? Prudent, and he shall know them? Likewise in the new Testament the same things are delivered. C H R I S T spake to them that were <sup>t</sup> without only in parables, that is, figuratively, and in covered words: but to his owne disciples, that is, to beleivers, to the endued with <sup>u</sup> charity, to the obedient, and to such as followed him he <sup>v</sup> expounded all things afterward apart. *Paul* himselfe finisheth the whole matter in few words, saying, <sup>x</sup> G O D hath revealed the secrets (or mysteries) unto us by his spirit: for the spirit searcheth all things, yea the deepe things of God. But the naturall man receiveth not the things of the spirit of God, for they are foolishnesse unto him: neither can he know them, because they are spirituallly discerned. But he that is spirituall, judgeth (or discerneth) all things. Out of these and many other places it appeareth, that the minde of God, and the secret counsailes lying hid in the holy Scriptures are knowne to the faithfull onely, to the godly and religious, and to the endued with the spirit of God. For God is a King which manifesteth his coun-

<sup>q</sup> Ezech 40.4.  
and 43. 10. 11.

<sup>r</sup> Dan. 12. 10.

<sup>s</sup> Hos. 14. 9.

<sup>t</sup> Mar. 4. 11.

<sup>u</sup> Gal. 5. 6.

<sup>v</sup> 1 Cor. 13. 1. 2. 3

<sup>w</sup> Mar. 4. 34.

<sup>x</sup> 1 Cor. 2. 16.

14. 15.



failes to none but to his faithfull friends, as we see the Kings of this world themselves to doe. Therefore one may observe from the beginning of the world, that none except the godly have bin admitted into the counsell of God. Afore there was mentioned *Enoch*, *Noah*, *Abraham*: the same may one say concerning *Isaac*, *Jacob*, *Ioseph*, *Moses*, *Ioshua*, *Samuel*, *David*, and the other Prophets and Apostles servants of Christ; to whom whether they were learned or <sup>1</sup> unlearned, God made manifest his will, and <sup>2</sup> opened their mind for to understand the Scriptures. But the ungodly, and such as <sup>3</sup> rely on their owne judgement, although they understood all <sup>b</sup> learning, never understood the spirit of the Scriptures, but rather persecuted it, as *Steven* did upbraide unto them, saying: Yee stiffe-necked and uncircumcised in heart and eares, yee doe alwayes <sup>c</sup> resist the holy Ghost; as your Fathers did, so doe yee. And if so be that the ungodly have at any time prophecyed, or have spoken concerning divine and spirituall things, as did, *Balaam*, *Saul*, *Caiphas*, the Scribes and Pharisees, yet they truly understood not the mind and spirit of God, but so spake of things unknowne unto themselves, as if a French man hearing a Dutch man enditing words unto him, should speake in Dutch those matters which himselfe understands not. CHRIST seemeth to declare this, where he saith: <sup>d</sup> The Scribes and Pharisees sit in *Moses* seate: what things they say, doe yee: for they say, and doe not. And concerning the same he saith elsewhere: <sup>e</sup> Let them alone they are blinde and leaders of the blinde; and hee biddeth his people beware of their <sup>f</sup> leaven. As if hee had said this: In that they teach *Moses*-his Laws, ye are to obey them: but in that they see not, but reject the minde and spirit of those commandements,

<sup>y</sup> Acts 4. 13.

<sup>1</sup> 1. Cor. 1. 26. 17.

28.

<sup>2</sup> Luke 24. 45.

<sup>a</sup> Prov. 2. 5. 7.

<sup>b</sup> Ioh. 7. 48. 49.

Acts 17. 18.

<sup>1</sup> 1. Cor. 2. 6. 7. 8.

<sup>c</sup> Acts 7. 51.

<sup>d</sup> Mat. 23. 2. 3.

<sup>e</sup> Mat. 23. 14.

<sup>f</sup> Mat. 16. 6.



mandements, which is uttered by me, they are blind. For examples sake: *Moses* wrote: Honour thy Father and thy Mother: this while they teach, they are to be obeyed. But when as they with their sophistries doe deprave the same precept, and by their false and covetous interpretation, draw away & children from the true honouring of their parents, they are blinde and doe<sup>h</sup> corrupt the commandment of God. The same while they teach, that ceremonies and sacrifices are to be observed according to *Moses* Law, are to be followed: but while they reject me, who shew the mind and spirit of those ceremonies and sacrifices, and being puffed up with a vaine (or unprofitable) knowledge of the letter doe too stiffely (or stubbornly) hold to it, they refuse the truth and sense of the letter; and the will of God, and doe not<sup>i</sup> truly understand the Law. For if they did understand, certainly they would not reject *CHRIST*, which is the<sup>k</sup> end of the Law. Neither truly only doe not the ungodly understand the spirit of God, but also if there be any one to whom there is given some knowledge of him, hee unlesse hee endeavour diligently that hee may grow therein, loseth that very knowledge, which he had: which very matter the Lord declareth, whiles he bid-deth that the talent be taken away from him, which put it not to increase, and be given to him which hath ten. For to him which hath, it shall be given, and from him which hath not, even that very same which hee hath shall be<sup>l</sup> taken away. The which we see came to passe unto *Saul*, who having the spirit of God, was<sup>m</sup> for his disobedience deprived of it, & became thereby seaven times<sup>n</sup> worse, than ever he had bin afore. Which things seeing they are so, all which would apply their minds to the study of the holy Scriptures,

H h 3

and

g Mat. 15. 5. 6.

h Zeph. 3. 4.

i Col. 2. 17.

j 1. Tim. 1. 7.

k Rom. 10. 2. 3.

l

m Mat. 25. 25. 27.

n 28. 29. 30.

o 1. Sam. 10. 6.

p 7. 10.

q And 16. 14.

r and 15. 26. and

s 28. 15. 16. 17.

t 18.

o Luke 24. 25.  
Ioh. 5. 46. 47.

p Ioh. 7. 17.

q 2. Cor. 5. 17.  
r Col. 1. 13.  
s Rom. 6. 18. 22.  
t Acts 15. 9.

u 1. Cor. 6. 11.  
w Eph. 5. 8.

x Rom. 10. 12.  
and 2. 11.

y 2. Theſ. 1. 3.  
Rom. 1. 17.  
Prov. 4. 18.  
z 1. Pet. 2. 9.

and to the knowing of Gods will, are to be exhorted, that they doe it in what way and in what manner it ought to bee done. First that they <sup>o</sup> beleeeve those things to bee true, which are written there: For unlesse they will beleeeve, they shall not understand, but will account the holy Scriptures to be prophane. Then afterward (which also is the fruit of beleefe) that they subject their will to <sup>p</sup> Gods will, ready to doe whatsoever God hath commanded; whether it bee sweet or bitter, whether light or heauey, whether easie or hard. For that is the nature of faith (by which we must bee saved, and without which we cannot please God) that not only it doth iustifie a man, and procure to him pardon of sinnes through **C H R I S T**; but also by causing to him a new <sup>q</sup> spirit, doth <sup>r</sup> deliver him from the power of the devill, and set him at <sup>s</sup> liberty for the service of God. Faith <sup>t</sup> purifieth the heart, and maketh a man of unjust to be just, of disobedient obedient; of carnall spirituall, of earthly heavenly, of ungodly <sup>u</sup> godly: to be short, of an old man and some of darknes, it maketh a new creature and a son of <sup>w</sup> light, who casting away the works of darknesse putteth on the armour of light, & bringeth forth fruit unto righteousness, as afore he brought forth fruit unto unrighteousnesse. If then any one endued with this faith, mind and will, will come to the study of the holy Scriptures, whether he be learned or unlearned, whether poore or rich, whether male or female, (for God hath no <sup>x</sup> respect of persons) he shall truly understand them, and read them with fruit, and from thence shall become daily <sup>y</sup> better, and shall <sup>z</sup> wonder that there lie hid those treasures of heavenly wisdom, which afore he never thought of. But if any one will obey his own will, and retaine humane, that is, foolish wisdom, and

not

not forsake his vices and sins; but only either beleeve or performe, as much as shall like his lust and flesh, he being blinded through his owne corrupt will, shall not see the <sup>a</sup> spirit of the holy Scriptures; and not following them; but drawing & <sup>b</sup> wresting them according to this owne pleasure, and from thence every where seeking about for defences, and <sup>c</sup> coverings, and protections for his sins, shall attain no other thing, than a <sup>d</sup> vaine knowledge of the letter, wherewith he being puffed up, will become daily by how much the more skilfull, by so much the more <sup>e</sup> desperately naught, as is the Dutch proverbe. This we see came to passe unto the Scribes and Pharisees, who although they professed the holy Scriptures, and were daily conversant in the study and reading of them, yet because they would not <sup>f</sup> forsake their own understanding, vices and will, they erred so farre from the minde and spirit of them, that they crucified **CHRIST** the true and divine expounder of them: and this very same thing will come to passe unto all so affected and so disposed as they were. Wherefore goe to now, O ye all which take those holy bookes into your hands, & cast away prophane minds: beleeve God: forsake your owne will, and give over your selves, with a lowly, pliant, obedient, and altogether <sup>g</sup> childlike, that is, a teachable mind, so to be informed of God, as <sup>h</sup> a child doth to his teacher: and with the same mind <sup>i</sup> pray unto God continually: & <sup>j</sup> leave not off, afore ye have obtained your desires: For whosoever <sup>k</sup> seeketh, <sup>l</sup> findeth; and he which asketh, obtaineth; and to him that knocketh, it is opened. By this one only way ye shall understand the will of **GOD**, and living according to it, and forsaking your owne will, and <sup>m</sup> fighting against your owne selves, through faith in **JESUS CHRIST** the Saviour:

<sup>a</sup> Ioh. 3. 3.  
<sup>1</sup> 1. Cor. 2. 14.  
<sup>b</sup> 2. Pet. 3. 16.

<sup>c</sup> Gen. 3. 7.  
<sup>1</sup> Isa. 30. 1.  
<sup>d</sup> Matt. 13. 14.

<sup>e</sup> 2 Tim. 3. 13.

<sup>f</sup> 1. Cor. 3. 18.  
<sup>1</sup> Isa. 55. 7.

<sup>g</sup> Ezech. 18. 31.

<sup>h</sup> Mar. 18. 3.  
<sup>1</sup> Pl. 131. 2.  
<sup>i</sup> 1. Pet. 2. 2.  
<sup>k</sup> Pl. 25. 4. 5.

<sup>l</sup> 1. Thes. 5. 16.  
<sup>1</sup> Isa. 62. 7.  
<sup>m</sup> Matt. 7. 7. 8.

<sup>n</sup> Luke 14. 26.  
<sup>1</sup> Col. 3. 5.  
<sup>1</sup> Prov. 16. 32.

Saviour of the world, at length ye shall attaine unto everlasting life.

2. May not any one attaine the understanding of the holy Scriptures, by considering the context, and by comparing place with place, &c. without entring into such a devoutnesse of mind and life, as *Cassellio* hath prescribed?

4. The comparing of one scripture with another, &c. is profitable unto the more full perceiving of the deliverie of many points or matters; but there was never as yet any one, that could apprehend the great mysterie of godlinesse, nor ever can any one possibly perceive the same by any endeavour whatsoever; unlesse he duely attend unto the interpretation delivered by the holy Fathers of the Church, and strive to doe the whole will of God, and so become<sup>e</sup> enlightened by his holy spirit. The unexpressible diversitie and contrariety of understanding of Gods matters, whereinto all they in these latter times have fallen, and continually doe fall, which submit not unto the guidance of the holy Fathers of the Church, but follow the imagination of their own minds, is a most manifest proof of the utter impossibility of knowing aright so much as the principles of Gods word, without having help of such as are the guides in the Apostolicall Church, and without entring into such an uprightnesse of heart and conversation, as is afore declared requisite to bee sought after.

See all ch. 48.  
of the Christi-  
an Divinity.

F I N I S.

Glory be to God in the highest, and all due honour be ascribed unto his Church on earth. Amen.

Timothy Hutton

Timothy Hutton

THE  
COMMUNION  
BOOK CATECHISME  
EXPONDED,

According to Gods holy Word, and the established  
Doctrine of the Church.

Written for the furtherance of Youth  
and ignorant persons, in the understanding of  
the grounds and principles of the *Christian*  
*RELIGION.*

Wherein, besides the continued Explanation of the  
points expressed in the Catechisme, there are delivered  
fundry matters very profitable to be considered :

*Whereof some are mentioned in the Index  
afore the Worke.*

Jesus Christ said, Simon Peter, feed my Lambs, John 21. 15.  
If any neglect to heare the Church, let him bee unto thee, as a  
Heathen, Matth. 18. 17.

*Non pertinet ad Christi premia, qui relinquit Ecclesiam Christi. Alienus est, profanus est, hostis est. Habere jam non potest Deum Patrem, qui Ecclesiam non habet Matrem. Cyprianus et Augustinus.*

LONDON,

Printed by M. F. for Humphrey Mosley in St Pauls Church-  
yard at the signe of the three Kings. 1636.

487308



T O  
THE RIGHT RE-  
VEREND FATHER  
in God, ROBERT Lord  
Bishop of *Lichfield* and  
*Coventrie.*

**H**oly Father in God, Even as  
the Shepherds of Israel (ac-  
cording to Gods comman-  
dement) humbled them-  
selves under the High Priest-  
hood, and afterward the El-  
ders or Priests of the inferiour order did un-  
to the Apostleship; So is it the duty of Pa-  
stours unto the Bishoprick the succession of the  
Apostleship. Which highest order in the Chri-



## *The Epistle Dedicatorie.*

stian Clergie, though in these latter dayes some have endeavoured to have abolished ; yet Christ (who is true in all his promises) having said, That the gates of hell shall not prevaile against his Church, hath moved the hearts of Kings to bee nursing Fathers thereof, and Queenes to be nursing Mothers. So that by the providence of Almighty God, and the true godly zeale of our most gracious Sovereigne Lord King CHARLES, the said sacred fundamentall order in the holy Ministerie, flourisheth in the Apostolicall Church of *England*. I (though the most unworthy among the labourers in the Lords Harveſt) did upon your Fatherhoods encouragement, compose a certaine body of Divinity out of the bookes of the established Liturgie: and (thanks be to God) sundry of the elder and more understanding sort of people have made good use of the same: but experience hath taught, that the youth and the ignorant persons have need to have matters more plainly divided unto them, so as they may be able to receive the same. Now some will object against me and say, Whence have you such an ability ? It is there-

## The Epistle Dedicatorie.

therefore my duty for to acknowledge in all humility by whom I have profited. The first instrument which God used for to instruct me in the \* Catholicke faith, was that most greatly learned Divine Master Doctor *Overall*, the late Lord Bishop of *Norwich*. Afterward I received further light in the great Mysterie of godlinesse, from that renowned and profoundly understanding Prelate in the Church, Master Doctor *Buckeridge*, the late Lord Bishop of *Elie*. And last of all, by the ghostly instructions received from your holy Fatherhood, I have not bene a little benefitted. Whereas for the use of the whole Parish of *Hayes* (whereof you were sometimes the worthy Rectour) this worke (how meane soever) is made, it hath seemed good to dedicate it unto your Lordship, who are an unfeined zealous honourer of the Divine Service-doctrine of the Church; humbly craving protection for it under the reverend wings of your judgement; which vouchsafed,

\* The Athanasian Creed in the Divine Service, saith; who never will be saved, before all things it is necessary, that he hold the catholicall doctrine, which is, except ecclesie one doe keepe whole and undivided, without doubt he shall perishe everlastingly. And the catholicall doctrine is, &c. In such manner also speaketh the Church in her sacred Homilies. In the Articles to be enquired of, within the Archdeaconry of Middlesex, given Anno Domini 1632. and the 31. concerning the Prisoners it is expressly pre-

scribed, That nothing must be tending to Poperie, Puritanisme, or any other Sect, errors, or heresie, against true Religion, and catholicall doctrine, now publickely professed in this Church, or the government or Discipline of the Church of England, now within the Realme received and established by common authority. But though it is thus plainly and Divinely signified, what every one should onely professe; yet many are taken with such lightnesse of minde, as that they rather affect vaine novelty, than the said eternall verity delivered in the fundamentall bookes of our Church.

---

## *The Epistle Dedicatorie.*

---

I shall be the more obliged (as already greatly I am for all respect undeservedly granted) in my powers and prayers ever to acknowledge my selfe yours devoted. The Lord God Almighty, which was, and is, and is to come, infinite, and incomprehensible, universally prosper your good Fatherhood unto all fullnesse of yeeres and dayes.

*Your Lordships in all  
reverence and observance,*

EDMUND REEVE.

---

---



VNTO ALL HIS  
BELOVED PARISHIO-  
NERS, AS WELL WHICH  
pertaine unto the Chappell of *Norwood*, as unto

the Mother Church of *Hayes* in Middlesex,

EDMUND REEVE your loving Pastour

*wisbeth all growth in grace, and in the*

*knowledge and obedience of*

*our Lord and Saviour*

*J. Ies. Christ.*



Beloved, whereas the care of your <sup>a</sup>soules  
is committed unto me (how unwor-  
thy soever,) it is my duty, so long as  
I am <sup>b</sup>over you in the Lord, to doe  
mine uttermost endeavour (according  
as it is prescribed in the Divine Ser-  
vice for the Ordering of Priests) <sup>c</sup>to  
\*bring you unto that agreement in faith,  
and knowledge of God, and to that ripenesse and perfectnesse of age  
in Christ, that there be no place left among you, either of error in  
Religion, or for viciousnesse in life. This is the <sup>d</sup>marke, whereat  
to ayme, and whereunto to approach neerer and neerer conti-  
nually, and the which at length in Gods good time to hope for  
to attaine in some measure in this present world, by the helpe  
of the speciall grace of his holy Spirit, the Divine wisdom  
of the Church propoundeth unto every one of us. Now that  
in this holy <sup>e</sup>race set before us, wee may not runne as uncer-  
tainly;

<sup>a</sup> Heb. 13. 17.

Ezech. 33. 7. 8.

9. 11. 12.

<sup>b</sup> 1 Thes. 5. 12.

<sup>c</sup> 2 Pet. 1. 12.

13. 15.

Col. 1. 25. 26.

27. 28. 29.

\*Every Pastour  
and Curate  
should have  
this most di-  
vine delivery  
of the Church,  
in perpetuall  
remembrance.

<sup>d</sup> Phil. 3. 13. 14.

<sup>e</sup> Heb. 12. 1.

## The Author unto his Parishioners.

f. Cor. 9. 26.  
g Math. 7. 24.  
pſal. 11. 3.  
h 1 Cor. 3. 9.  
i Hof. 10. 12.  
k In the prayer  
for Christs  
Church mili-  
tant here on  
earth.  
l So is it in the  
margin of  
1 Pet. 2. 5.  
m Eph. 2. 1. 2.  
n Verses 19.  
20, 21. 22.

tainely; nor in the spirituall warfare fight, as those that <sup>t</sup>beat the ayre; nor in this building worke, as those which lay not the due<sup>s</sup> foundations; nor in this <sup>h</sup>husbandry labour, as those which expect no <sup>i</sup>harvest in this present life; It is our parts seriously to consider by what meanes wee may come unto the afore-mentioned agreement in faith, and knowledge of God, and unto that ripenesse and perfectnesse of age in Christ, wherein wee may agree together in the truth of Gods holy word, and live in unity and godly love; as holy Church hath in a certaine<sup>k</sup> prayer prescribed unto us. Saint Peter saith: Yee as lively stones, <sup>l</sup>be yee built up a spirituall house, an holy Priesthood, to offer up spirituall sacrifice, acceptable to God by Jesus Christ. Saint Paul signifieth, that we should not be <sup>m</sup>without Christ, being aliens from the Common-wealth of Israel, and strangers from the covenants of Promise, having no hope, and without God in the world; but that wee should be <sup>n</sup>fellow-Citizens with the Saints, and of the household of God, built upon the foundation of the Apostles and Prophets, Jesus Christ himselte being the corner stone. In whom all the building fitly framed together, groweth unto an holy temple in the Lord. In whom wee also should be builded together for an habitation of God through the Spirit. But (saith <sup>o</sup>David) if the foundations be destroyed, what can the righteous doe? If of any house to be built, one of the <sup>p</sup>maine foundations may not be laid, when will there be any firme setting up thereof? That the life of Christianity, the practise of Christs Gospell in all conversation, is so imperfect in some places, is there not some cause thereof? Is there not some cause of every thing which commeth to passe in this world? Christ and his word is the <sup>q</sup>chiefe corner stone in the Christian house, the principall foundation of that spirituall building. But there are more <sup>r</sup>\*foundations than <sup>s</sup>one in a house. Cyrus the King making a decree concerning the house of God at Jerusalem, said: Let the <sup>t</sup>foundations thereof bee strongly laid, &c. Therefore David saith, If the foundations be destroyed, &c. Wise Salomon therefore, or rather the infinitely wise God by <sup>u</sup>Solomon saith: My sonne heare the instruction of thy Father, and forsake not the law of thy Mother, her <sup>v</sup>\*teaching,

Chap.  
o Pſal. 11. 3.  
p See of Vox  
clamantis pages  
14. 15.  
q Eph. 2. 20.  
All people  
should through-  
ly learne, what  
are the founda-  
tions of the vi-  
sible Church or  
congregation  
of Jesus Christ.  
r Esai. 6. 3.  
s Pro. 1. 8.  
\* So in the  
Geneva transla-  
tion. See there  
in Pro. 6. 20.  
See hereto the  
Preface to the Reader, and the advertisement set afore the Christian Divinity.

## The Author unto his Parishioners.

her \* instruction, as translations render. The Geneva note upon the word *Mothers teaching*, is, *That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word.* And so godly Antiquitie hath expounded the place. Solomon also afterward sheweth a reason, why wee should not forsake the law, doctrine, teaching or instruction of the Church, because it is a *light* unto us. Hee saith, The Fathers commandement is a *lampe* unto us, and the *Mother* doctrine and discipline is a light unto us. And therefore God saith unto us, *That wee should binde them continually upon our hearts, and tye them about our neckes: because when we goe, they will lead us; when wee sleepe, they will keepe us; and when wee awake, they will talke with us.* Are wee not then (good people) all bound in conscience for to learne, beleewe & obey, whatsoever is contained in the *Communion booke*, *Homilies Booke*, and *Constitutions or Canons booke*, \* all which are appointed to be read unto every congregation of the Kingdome every yeere? Should wee not take notice of what the Church our Mother delivereth unto us out of the said fundamentall booke of hers? They are counted gracelesse children, which will not heare their naturall Mother speake, which will scorne or set light of their grave naturall mothers teaching and prescribing unto them: and may those people be justly reputed gracious Christians, which despise, or nothing, or very little regard the Divine Service doctrine of their Spirituall mother? Saint *Peier* and Saint *Iude* have fore-told, that in the last dayes there would be scoffers, walking after their owne ungodly lusts. When we therefore heare the proud \* Pharisees,

England; and therefore it is a fundamentall worke of our Church, which all people are to hearken unto perpetually. \* Though it be not required, that unto every congregation all the Homilies be read once a yeere, yet it is the will of the Church, that they should be for the most part as occasion requireth, read; and that all people should be acquainted with their doctrine. It is a shame even to mention in what contempt many have the Homilies, the most sacred Sermons of the Church. *a* 2 Pet. 2.3. *b* Iude 18. \* There are but in general three kindes of people in Christendome, *true Christians*, *Pharisees*, and *Libertines*. The *true Christian* hath a respect unto all Christs commandements. Psal. 119.6. Math. 23.20. Ioh. 15.14. The *Pharisee* hath not a respect unto the weightier matters of the law. Math. 23. 23. Luk. 11. 43. The *Libertine* mindeth no more of the commandements of God and of the Church, but which by the law of the Land he is constrained to consider, and often times he neglecteth them also.

t Namely on Pro. 1.8. And yet monstrous is the neglect of very many toward the Church doctrine, who would seeme to have a zeale unto Religion. *u* See Chap. 24. of the Christian Divinity. *w* Pro. 6.23. *x* Compare ver. 20. with 23.

\* Yet many are so wedded to their imagination, as that they will not heare any sentence thereof. *y* Verses 21.22. *z* The booke of Homilies is the Theologie or Divinity, set forth by the supreme divine wisdom of the Apostolicall Church of

## The Author unto his Parishioners.

- and the licentious Libertines of these times, scoffe at sentences in the afore-mentioned fundamentall bookes of the Apostollicall Church of England, or at all the said bookes, or at any of them; and when wee heare the malignant Pharisees scoffe at the fundamentall most sacred Order in the Christian Clergie, let us not meruaile: for they dared to scoffe at Jesus Christ the eternal God, as Saint *Luke* recordeth. Let us nothing admire, though the said spirits of arrogancie and disobedience doe charge with error the Communion booke, Homilies booke, &c. and though they doe so unreuerently speake of the Fathers, and other Ministers of the Church, as is not here meet to be mentioned; Saint *Luke* writeth, that the like spirits did accuse Saint *Paul* of walking in a way of<sup>d</sup> heresie. Moreover, beloved Parishioners, as you are to suffer exhortation out of all the Church her bookes set forth by publike authority, and to become edified in faith and life by all the holy doctrine signified in them, and to account them a<sup>\*</sup> foundation whereon to be built up together, according whereunto your mindes and conversations are to be framed and conformed; so also are you to understand, that the living Ministerie is a foundation, whereon yee are so to ground your selves as Gods word hath signified. Saint *Paul* saith, The Church of the living God is the pillar and ground (or<sup>e</sup> stay) of the trueth. *Ezra* (or *Esdra*) that great Priest of God, is said to be the foundation of the going up from Babylon unto Jerusalem, according to the good hand of his God upon him. For (saith the Scripture there) *Ezra* had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach in Israel, statutes and judgements. It is said in the Epistle unto the Hebrewes, That *Abraham* looked for a Citie which hath<sup>k</sup> foundations, whose builder and maker is God. And saith Saint *Iohn*, That the holy Citie new Jerusalem, which commeth<sup>i</sup> downe from God out of heaven, and is a tabernacle of God with men, in the wall thereof hath twelve foundations, and in them the names of the twelve Apostles of the Lambe. Whether this holy Citie be not the beloved Citie spoken of in the Chapter next afore, where it is said, That Satan being loosed out of prison, would gather *Gog* and *Magog*<sup>k</sup> against it, &c. Let those judge, whom
- God
- c Luk. 16. 14.
- d Acts 28. 14.
- \* For so *Solomon* in Pro. 1. 8. & 6. 20. 21. 22. 23. signifieth, as also Christ himselfe in Mat. 18. 17. &c. e 1. Tim. 3. 15. f Esra 7. 9. in the margin.
- g Verse 10.
- h Heb. 11. 10.
- i Rev. 3. 12. and 21. 2. 3. 10. 14. See Ill. 33. 20. 21. 24. and 65. 18. &c.
- k Rev. 20. 9.



*The Author unto his Parishioners.*

God hath enabled and appointed to \* determine on such sacred matters. But the said spirituall Citie of God, with description whereof the holy Apostle ended his writing, hath in the spirituall wall thereof twelve foundations, and in them the names of the twelve Apostles of the Lambe. Whereby we are given to understand, that the Apostolical order in the Christian Ministerie, is also a certaine foundation in divers respects, the which it concerneth you to know, and whereof to make use in the due<sup>l</sup> obedience of the same. It is come to that passe among many, as to have no consideration at all on that most holy Order of the Clergie<sup>m</sup> constituted by Jesus Christ: and hence it is that so much atheisme, heathenishnesse, and barbarousnesse is in some people. It is written in the book of Chronicles: "*Beleeve in the Lord your God, so shall yee be established; beleeve in his Prophets, so shall yee prosper.*" And it is recorded concerning the people of Israel, *That they beleeved in the Lord, and in his servants<sup>o</sup> Moses.* For though the word in be not expressed in our English translation, yet it is in the Hebrew text, and so observed in some translations. So that from the said texts, and from what else is delivered in sundry places of this worke, it will appeare unto you, that yee are to have a beleeve in the chiefe \* Ministers of the Church, whereof you profess your selves to be members, and unto such a faith yee are to traine up your children and your servants, if yee have a desire to be such Christians as you ought to be. And concerning everie Pastour and Curate it is to be knowne, that it is their parts and duties not onely to put people in remembrance, what are the expresse words of holy Scripture; but also to make known unto them more and more (as Solomon saith) the *Mothers doctrine and law*, the interpretations and applications of the sacred texts by the Church in her \* fundamentall bookes, and all other her holy deliveries: and in no wise to expound any place of Scripture, so as it may make against the harmony of the Church doctrine, but according to the analogie or proportion of the same. And whereas there are that say of the Divine Service Divinity, that it is old doctrine delivered when the light of

shyn of the Cretians, that an Elder or a Priest must hold fast the faithfull word, taught. Tit. 1.9. So 2 Tim. 1.13. and 2.2.

\* See the last page of *Vox clamantis*.

1 Heb. 13. 17.

Rom. 13. 1.

m 1 Cor. 12. 28

Eph. 4. 11. 12.

n 2 Chr. 20. 20.

lsa. 7. 9.

o Exod. 14. 31.

p See *Buxtorfina*

Heb. Gram. lib. 2

cap. 11. and

pag. 452.

See of *Vox*

*clamantis* p. 15.

\* This *Amor-*

*dux Polonus*

hath even also

taught, saying,

in lib. 9. cap. 6. of

his *Synagma*:

*Meton, mised ob-*

*iectum fidei,*

*quatenus illa est*

*assensus, dicuntur*

*ministri verbi*

*dei, qui annunciant ver-*

*bum fidei: ut,*

*firme credite*

*prophetis eius.*

2 Chro. 20. 20.

Joh. 5. 46. Exo.

14. 31.

q See Chap. 24.

and 35.

\* It is to be re-

membered that

Saint Paul sig-

nifieth unto

*Titum* then Bi-

*as hee hath bene*

## The Author unto his Parishioners.

the Gospel was not so great as now it is, and that in latter times by sundry zealous Ministers matters have been handled and expressed more refinedly (their meaning is, more truly:) know yee, good people, that if yee like the *Bereans* wil without \* partiality <sup>r</sup> search the univ<sup>er</sup>sall Scriptures, and seriously examine whether doctrine agreeth with the Biblos teaching, the old doctrine delivered throughout the Divine Service bookes, or the new contrary doctrine which is to be scene in some late Ministers bookes, and withall look to the <sup>r</sup> light set by God in your consciences, and in the conscience of univ<sup>er</sup>sall mankinde (for Christ hath charged, that wee all should take heed that that light which is in us, be not darkness: for if that be darkness, how great is the darknesse in our understandings?) Yee shal by Gods grace plainly see, that all new doctrine contrary to the old doctrine of the divine Service of the Church, is utter untruth, vanity, unprofitable, unwholsome, hurtful to minde and life; yee, & that which hath beene cause of a very great part of the lukewarmnesse in Religion, which is in some; and of the licentiousnesse of life, which is in many others. But this no <sup>r</sup> light-minded ones can comprehend, but those which seriously meditate upon finding out the causes of evill effects, to the intent for to hate all the causes of evill, as well as the effects and acts which are evill. Be it also knowne, that here is not condemned every writer, in whose workes are scene some doctrines contrary to the doctrine of the divine Service: for some which in the generall unfeinedly desired, that such a minde and such a life, as was in Christ Jesus, might have the preheminence in all mankind, departed this life afore they had throughly examined every point now controverted in the world. As for example, it was given unto the zealous, learned and godly Pastour, Master *Samuel<sup>n</sup> Hieron*, for to see on his death-bed some mistakes in the course of his writings, which in his health he duly considered not. Wherefore, beloved in the Lord, if yee heare or read any thing contrary to that which yee have heard from some particular Ministers, or read in some particular bookes, yee shall doe well not rashly to condemne it; but your duty is to doe as God commandeth, namely, <sup>r</sup> *To try all things, and so keepe that which is good.* Whatsoever doctrine tendeth

\* The wisdom which is from above, is without partiality.

James 3. 17.

<sup>r</sup> Acts 17. 11.

Ioh. 5. 39.

<sup>r</sup> Luk. 11. 35, 36

Math. 6. 23.

<sup>r</sup> Such account the calling on people to beleeve and live according to the Divine Service doctrine, for to be as it were attending unto another Religion; And they have now names for the Ministers which faithfully teach that orthodoxe Divinity.

<sup>r</sup> See the Relation of the Confession he made on his death-bed, set in the first tome of his workes afore the Alphabeticall table reeunte.

Yet in some volumes it is left out.

<sup>r</sup> 1 Thes. 5. 21.

to

## The Author unto his Parishioners.

to move us for to be <sup>a</sup> humble as little children, and like them to be without <sup>y</sup> maliciouſneſſe; but in understanding to be perfect, or of ripe age in Jeſus Chriſt, it cannot be but that it is from the holy Spirit of Almighty God; for ſo the holy Ghoſt by Saint *Paul* hath <sup>z</sup> commanded us all to ſtrive for to be. Yee are to remember continually what Saint *John* ſaith: <sup>a</sup> Beloved, beleeve not every ſpirit, but try the ſpirits whether they are of God; becauſe many falſe Prophets are gone out into the world. Therefore the Lord ſaith by *Iſaiah*, <sup>b</sup> *To the law, and to the teſtimonie: if they ſpeake not according to this word, it is becauſe there is no light in them.* So likewiſe it may be with a ſafe conſcience before God affirmed, if any one <sup>c</sup> ſpeake not according to the Communion booke doctrine of the Church of England, but preach or teach contrary unto the ſame, it is becauſe there is no <sup>d</sup> light of Gods holy ſpirit within him. And whereas ſo long as I am your watchman, it is my bounden duty to ſpeake unto you Gods words, and the words of his holy Church, <sup>d</sup> whether yee will heare, or whether yee will forbear, as the Lord commanded his Miniſter *Ezechiel*; and to warne ſuch as hold any error in Religion for to depart from the ſame, and ſuch as have any viciouſneſſe in their life, for to forſake it all; becauſe I ſo doing have delivered mine owne ſoule, and the <sup>e</sup> blood of every unrepentant one will be upon his owne head, I have for the further diſcharge of mine owne conſcience, and for the more edification of every one of you in the Catholique and Apoſtolike faith, and in the true Chriſtian life, manners, and converſation, <sup>f</sup> explained the moſt ſacred Catechiſme of the Church, namely that which is in the booke of Common prayer, wherein all the chiefe principles of the true Chriſtian Religion are comprized, and in moſt divine manner for every capacity expreſſed. When the faithfull Miniſters of Jeſus Chriſt taught Chriſtiani<sup>y</sup> unto people, they firſt taught them the word of the <sup>g</sup> beginning of Chriſt, as Saint *Paul* ſignifieth. They firſt <sup>h</sup> laid the foundation of repentance from dead works, and of faith towards God, and of the doctrine of Baptiſmes, and of laying on of hands, and of reſurrection of the dead, and of eternall judgement. And when people were well exerciſed in the underſtanding, and praſtiſing of theſe

<sup>a</sup> Math. 18.3.4.  
<sup>Pſal.</sup> 13.1.2.

<sup>y</sup> 1 Pet. 2.1.2.

<sup>Iames</sup> 1.2.1.

<sup>z</sup> 1 Cor. 14.20.

as it is in the margin.

<sup>a</sup> 1 Ioh. 4.1.

<sup>b</sup> Iſa. 8.20.

<sup>c</sup> There are that could willingly conſcend unto it, but h<sup>y</sup>ing a long time profeſſed with ſome difference from it, they are more tender over their owne honour among men, then of Gods glory. See of ſuch in Iohn 11.42.43. & 5.44.  
<sup>d</sup> Math. 18.17.  
<sup>e</sup> Ezech. 2.3.4.  
<sup>f</sup> 5.6.7.8.  
<sup>g</sup> Ezech. 33.7.8.9.

<sup>f</sup> See Acts 8.30.

<sup>Neh.</sup> 8.8.

<sup>1</sup> Cor. 14.20.

15.

<sup>g</sup> Heb. 5.12.13.

<sup>1</sup> Cor. 3.2.

<sup>h</sup> Heb. 6.1.

## The Author unto his Parishioners.

i Heb. 5. 11.

k Heb. 5. 12.

l 1 Cor. 3. 2. 3.

m Psal. 103. 18.

n Math. 13. 11.

Dan. 12. 10.

Psal. 25. 9. 12.

13. 14.

See Vox Clamantis.

o Luk. 11. 52.

p So the Apostle calleth the principles or grounds of Gods word. Heb. 6. 1. as it is in the margin.

sixe fundamentall matters in the great mysterie of godlinesse, then were they led on unto perfection, as the Holy Ghost expressly delivereth. Then were they taught the high points about the Priesthood of *Melchisedech*. But as the Apostle saith speaking thereof, *Of whom we have many things to say, and hard to be uttered, seeing yee are dull of hearing,* the like may be said of too too many among us, yea and also the words immediately following, *viz. k When for the time yee ought to be teachers, yee have need that one teach you againe, which be the first principles of the Oracles of God, and are become such as have need of milke, and not of strong meat.* Such meane proficientes there were among the professed members of the Church of the *Corinthians*, unto whom Saint Paul said: *l I have fed you with milke, and not with meat: for hitherto yee were not able to beare it, neither yet now are yee able. For yee are yet carnall: for whereas there is among you envying, and strife, and divisions, are yee not carnall, and walke as men? Now the benefits which every one shall reape, that will diligently and unpartially reade all in this worke contained, m for to conforme his heart, spirit and conversation, according to all the doctrine of God, and of his holy Church herein mentioned (for it is impossible for any one of a contrary affection, n to understand aright any of the Christian mysteries, how learned soever hee be in languages, arts, or any other humane literature, as it is most plainly declared in the end of this worke) the benefits which every truly religious one may make, are; first, to understand more and more the Divine Service Catechisme, the true grounds of Christs Religion. Secondly, it will be an o introduction, how the better to understand & to profit by reading the rest of the Common prayer, the Homilies, and other fundamentall bookes of the Church. Thirdly, hee will in reading the holy Scriptures perceive more and more the meaning of such sayings as doe containe in them the p word of the beginning of Christ. Fourthly, whereas also there are in this worke some of the highest points in Divinity expounded, every one that desireth to be led on unto Evangelicall perfection of minde and conversation, shall by Gods helpe finde herein such a light and direction thereunto, as whereby he in reading the harder places*

of

## *The Author unto his Parishioners.*

of the booke of God, shall be able to perceiue out of many of them more and more unto his edification and great consolation. Fifthly, youth and other ignorant persons (if they will take so much paines as to read or heare read all this worke) they will hereby understand the meaning more and more of the Catechisme, which they learne by heart, and also of the Divine Service which they heare in the Church; and become the more able to \* understand Sermons, which many now a dayes heare, and yet scarce apprehend any thing delivered in them. Sixtly, the most sacred doctrine of the Divine Service of the Church will become more honoured, more attended unto, more meditated on, more beleevd and obeyed. Seventhly and lastly, the doctrine of our spirituall mother being thus duly respected, the word of our heavenly Father will be the more † observed, his most holy name the more hallowed, Our Kings most excellent Majesties lawes ecclesiasticall and temporall better kept, and unity, peace, and concord among all more encreased, and the ‡ peace of God which passeth all understanding, will come more and more into our consciences, and all other blessings both bodily and ghostly will be multiplied upon us, through Iesus Christ: unto whom with the Father, and the Holy Ghost, be all honour and glory now and evermore. A M E N.

\* Math. 13. 10.  
N. h. 8. 2. 3.

‡ For unless  
wee doe give  
our selves to  
learne, beleve,  
obey all the  
Church do-  
ctrine, we doe  
not as the  
Scripture pre-  
scribeth. Pro. 6.  
20. 21. 22. 23.  
Math. 18. 17.  
Luk. 10. 16. &c.  
† Num. 6. 26. 27

Some of the matters declared in this worke,  
beside the continued explanation of the points  
expressed in the Catechisme.

**I**N the Authors Epistle unto his Parishioners, there is mentio-  
ned the marke, whereunto all Pastours and people are for to  
aime, approach, and use the due means for to attaine therunto.  
Also that none should be dismayed, though they heare some set  
light of the doctrine and discipline of the Church, seeing  
that the Scripture hath foretold, how in the latter dayes  
there would be scoffers, walking after their owne lusts.  
That there are two other foundations whereon people are to ground  
themselves in due manner, besides upon the principall founda-  
tion and chiefe corner stone **JESVS CHRIST** and his  
most holy word.

That peoples admitting into their minds a belife contrary to that,  
which is prescribed throughout the Divine Service of the  
Church, is the cause of so much lukewarmenesse in Religion,  
and of licentiousnesse of life, as now is in very many.

That it is a matter greatly necessary for all, which will endeavour  
to bee such Christians as they ought to bee, for to understand  
aright the doctrine of the Communion-booke-Catechisme, ac-  
cording as the Church throughout her Divine Service and the  
rest of her fundamentall Bookes hath signified the meaning  
of the same.

Sundry of the benefits which every one shall more and more reape,  
that duely readeth this Exposition of the Church Catechisme.

How greatly profitable and necessary it is for all people to know  
the doctrine of the Homilies.

In the Exposition of the Catechisme :

There is delivered in generall what that is, which wee for our  
parts are bound to strive unfainedly for to performe more and  
more obediently. pages 3, 4, 5, 6, 7.

Of the necessity of Gods helping us by the assistance of his holy  
Spirit, for performing all our duty required by Christ, and how  
it concerneth us to pray diligently for the said help. p. 8, 9, 15, 6.  
Every childe which dieth in its infancy, and is baptized, is cer-  
tainely saved. p. 10, 2, 62, 63.

God calleth us al and every one in particular, for to walke in his  
wayes, to the intent that not any one of us should perish everla-  
stingly.



*stingly. p. 10, 11, 19, 10, 11.*

*The great danger wherein all are, which refuse or neglect to come unto Christ calling them. p. 11. 9.*

*What the state of salvation is, which is begun in this life. p. 10.*

*How needfull it is to pray for Gods grace, whereby to continue in the said estate. p. 6, 12, 154, 155, 156.*

*What the eternall Almighty Lord God is. p. 15.*

*What Gods will is, which is resisted by some; and what his will is, which none can resist. p. 15, 16.*

*Why God doth not hinder mankind from committing sundry evils, which are daily done. p. 16.*

*God is not the cause of any sin. p. 17. 18.*

*Gods continuall care for the world. p. 19.*

*What it is to beleve in God the Father. p. 19.*

*What it is to beleve in God the Son. p. 30.*

*What it is to beleve in God the holy Ghost. p. 51.*

*God is merciful unto universall mankind, & willesh not absolutely the perishing of anyone of us all. p. 11, 17, 18, 19, 20, 21, 60, 61.*

*Wee ought not to account for untrue such sayings in the Divine Service, whose truth we cannot comprehend: but in the feare of the Lord to consider, that the holy Fathers in God doe know many things in the great mystery of godlinesse, which most people, yea and many Ministers of the inferiour Order in the Priesthood, doe not understand. p. 20. 108.*

*The holy Fathers in God the Bishops, are to be guides in Divinity unto the whole Clergie which is of inferiour Order: and therefore all Priests are to submit unto their godly judgements in all matters pertaining unto Religion. p. 20.*

*Every one of all mankind hath received some measure of Gods light into his heart or conscience, to the intent for to walke in the way of righteousness. p. 19, 20, 21.*

*Who doe become drawne to Christ by God the Father. p. 21. 22.*

*Of the Godhead or Divine nature of Jesus Christ. p. 22. 23.*

*Why Christ in the Creed, and in the Scriptures, so often after a speciall manner is called the Lord, and our Lord. p. 26. 27.*

*Of the reverence which is to be shewed unto the gracious presence of Jesus Christ in the holy Congregation, in every part of the*  
*D publike*



publike worship, during all the same. p. 27, 28, 29, 139,  
140.

When one may be said to bee endued with the right, true, and lively faith in Iesus Christ. p. 30.

God caused not the Jewes to use his Sonne Iesus so evilly as they did, neither did GOD move Judas Iscariot to betray him. p.

34.

The two Scriptures Acts 2.23. and 4.28. doe containe no such doctrine about Destinie, as some doe endeavour to prove from them. p. 35.

Of the greatnesse of Christs sufferings. p. 37, 38, 34.

CHRIST JESVS in his humane soule after his bodily death descended into hell. p. 38, 39.

How the Gospel prescribeth unto us for to imitate Christ in his sufferings, &c. p. 40, 41, 42.

There is some measure of conquest to bee attained in this life over all our spirituall enemies, by the helpe of the Almighty power of the spirit of JESVS CHRIST. p. 43.

Of Christs just and impartiall judging of all mankind. p. 47.

God hath absolutely reprobated none of universall mankind. p. 48.

How unprofitable and hurtfull the doctrine of absolute reprobation hath been in the world. p. 48.

In this life Christ judgeth mankind after some manner. p. 49.

Of the holy Ghosts wonderfull working alwaies in mankind. p. 50.  
51.

To persevere in schisme is very perillous. p. 54.

What the repentance is which the Gospel teacheth and requireth.

p. 55, 56.

CHRIST died for universall mankind. p. 60, 61.

What the holy Ghosts sanctifying of people is. p. 61, 62.

What are the Elect in generall. p. 62.

Who among infants are the elected ones. p. 62.

Who among those of perfect age are the elect. p. 63.

Or whom we may account so for so be, by the judgement of charity. p. 64.

Justifying faith is not alone in man, without true repentance, hope,  
charity,

charity, dread, and the feare of God, at any time and season.  
p.67.

The sacred stories of Scripture containe in them everlasting doctrine concerning faith and manners. p.70.

A very memorable allegorizing of certaine Scripture, made by the Church in her larger Catechisme. p.71.

Graven images may be made and civilly used, but may not bee worshipped. p.74.

It is most highly derogatory from the infinitenesse of God, to make any image for to be said a resemblance of God. p.74.

A Sauls sacrifice is a certaine kind of idolatry. p.74.

How it is said, that some make an idoll of preaching. p.74, 75.

There are very great matters required by Christs Gospell for people to observe besides hearing of Sermons, whereof some are reckoned up. p. 75, 76.

For to be a compleat minister of Iesus Christ, there is more required than an ability to preach twice on every Sunday. p.76, 77.

Sundry Ministeriall properties and duties are reckoned up. p. 77, 78.

Who may be said to be the haters of God. p.80.

A most divine delivery of the Church in a certaine Homily, who may truly be said to love God. p.81.

The name of God, which should not be taken in vaine, signifieth sundry things. p.81, 83.

What the Church teacheth concerning an oath taken upon the book of Christs Gospell. p.83, 84.

The most great danger of perjury. p.84, 85.

The perill of such as use to sweare vainly. p.85, 86.

Holy Scriptures signifying that the seventh naturall day of every weeke is not now to be kept holy. p.87, 88.

Not the seventh day, but the 1. day of the week is our Sunday. p.89.

Sundry of the religious duties, which are by the Church prescribed to be done on the Sunday. p.89.

A perpetually memorable delivery of the Church, what the Spirituall Sabbath (or rest) is. p.90.

Every member of the Church of England ought to honour it.  
p.111.

*The gratelesnesse of many professing to bee members of it. p.111.*

*112.*

*There is a spirituall land, whereinto God now giveth his people some measure of entrance. p.112, 113.*

*Gods new Commandements are broken inwardly as well as outwardly, and ought obediently to be kept both inwardly and outwardly. p.113, 114, 115, 116.*

*There are everlasting lawes delivered in most Chapters of the bookes of Moses, and therefore the said bookes are to be diligently read and heard of all people. p.117.*

*Obeisance may lawfully be made unto Gods gracious presence in the Sanctuary, when one is entred therein for to worship: and when he goeth out from the publike worship ended or not ended.*

*p.127, 128.*

*The sincere professors of the Catholike doctrine contained in the holy Scriptures, and established by the publike authority of this Realme, are now by some reproached with new names of faction.*

*p.123.*

*Thanksgiving unto God consisteth not in the meere uttering of good words unto God, but is to have good works accompanying it, as opportunity serveth thereunto. p.128, 129, 135.*

*The great unreverence of many people in making no manner of obeisance unto Christ in the holy congregation, when as his name Jesus is mentioned in the Creed, the Gospell for the day, &c. the contempt of that holy Ordinance is signified. p.130, 131, 132, 140, 141.*

*It is no honouring of God for to ascribe unto him a truth which is noted against him, which say, that God is robbed of his glory; when that is affirmed concerning him, which is the expresse doctrine of the third Collect for Good Friday. p.*

*130.*

*The Church her just complaint of the neglect of many among the richer sort, in yeelding due obedience unto her discipline.*

*p.131, 132.*

*Every house of God is to be revered, by reason of Gods gracious presence therein perpetually. p.132, 134.*

*Pro-*

Prostration ought to be made towards the Table of the Lord, unto God there, when as we are entered into an holy Temple unto the publike worship, or to pray privately. p. 132, 133, 134.

Gods board is ever to be duely reverenced, and towards it unto God (who is there perpetually) obeisance is to be made, when we enter into the Lords Sanctuary, though it be not at the time of any publike worship. p. 134, 135.

Christians Temples may have in them such instruments of Musicke and other matters, which God ordained to be in his holy Temple among the Church of the Jewes, which the Scriptures expresse not to be quite abolished, and whereof the godly wisdom of the Church judgeth is meet to retain some use. p. 135, 136.

It is utterly indecent that in a Chauncell any seat, bench, or forme should stand above Gods board or Mercy seat. p. 136, 137.

It is comely that the sacred communion Table standing in the uppermost part of the Chauncell, doe stand with the ends thereof toward North and South. p. 137.

In Church-yards and all other consecrated ground we should abstaine from whatsoever is unbecoming in holy place. p. 137, 138.

The Church-house of every Parish should be only employed to godly, and its right use. p. 137, 110.

Whatsoever thing is consecrate to holy use, should in no wise be used prophanely, or to a common use. p. 137, 138.

There ought not to be a carrying of burthens through Churches. See the margent of p. 138.

M<sup>r</sup>. Hieronims most memorable delivery concerning the reverence to be used in hearing Gods word preached. p. 138, 139.

M<sup>r</sup>. Doctor Laurence his delivery concerning standing in hearing Gods Word. p. 139, 140.

Wee ought to stand up whensoever in the Divine Service there is said: Glory beto the Father, and to the Son, and to the holy Ghost, &c. And likewise alwayes when the Gospell for the day is read. p. 140. See Chapter 68. in the Christian Divinity composed out of the bookes of the Divine Service.

In the whole publike worship we ought not to talke, nor to use any gesture unbecoming in the gracious presence of God, but to be duely attentive unto every Divine Service performed. p. 141.

There ought to be much instructing of all people unto the due reverencing of God. p. 138.

The blessing of God on such, as with meake hearts and due re-

whereunto doe heare and receive his holy Word, and in his publike  
worship doe observe what the Church prescribeth to be observed.

P.141.

What befalleth every one, which refuseth or neglecteth to be ordered by the Church, in the reverencing of God at all his publicke worship, p. 141.

How in ancient time religionnesse among people w.as furthered. p.

142.

The great unrespectifulnesse of many towards faithfull Pastors  
and Curates is noted p. 146, 147, 148.

Parents are to inform their children so soone as they are able to  
learn the Catechisme, concerning Bishopping, what it is, and  
how necessary it is, as it is signified in the Communion booke. p.

181,200.146.

*Of the power of Gods speciall grace. p. 155, 156.*

*The Church in a certain Homily calleth Matrimony a Sacrament, and signifieth that more ordinances of God may be so called in a generall acception. p.180, 181.*

*The late most excellent Majesties sacred meditation expressed concerning charity, and Gods speciall enlightening of His Highnesse soule, &c.* p. 196. 197, 198, 199.

*Of the necessity of the holy Ordinance of Confirmation.* p. 200,  
201.

*Why it cannot be performed but by a Bishop onely. p. 204. 205.*

*What an Arch-bishop is. p. 205, 206.*

*Of the submission that is due unto their most high and holy understanding in Religion from all other in the Clergy, according as it is signified in the booke of Ordering the Ministry, and elsewhere in writings of publike authority. p. 206, 207.*

*A most memorable Declaration how the holy Scriptures may be understood more and more, written by the greatly learned and holy man SEBASTIAN CASTELLIO, and set afore his renowned translation of the Bible, wherein it is demonstrated that no ungodly person can know the mysteries of the Scriptures. p. 307, &c.*

A Signification was the comparing together of places of holy Scripture is in no wise a sufficient means, whereby to understand the great mystery of godlinesse, without a due consideration of the Church her interpretation, and the leading of a rightly devout life & their receiving illumination from the holy Ghost. p. 216.

*And*

And bee it signified, that not onely by most diligent search of the universall holy Scriptures, and the use of the principall helps extant and to be enjoyed for the understanding of them; but also by very much experience in the worke of the sacred Ministry, is observed, that for to further people unto that true Christian minde and life, which is held forth in the established doctrine of the Church, it is necessary that they be informed with the matters afore specified, and al other contained in this worke, which are declared to be delivered in any of the fundamentall bookes or deliveries of the Apostolicall Church of England. For let many people in most places be examined concerning even but the principles, or the first matters to be knowne unto apprehending and practising the true Christian Religion, and they will be found to be so uncertaine, as touching the grounds whereon holy Church declareth that people should become built up \* together in holy understanding and upright conversation, as that their ignorance in mind, and their imperfection in manners is very greatly to bee considered and to bee lamented.

And whereas all Pastours and other inferiour ministers of the Church should in no wise seeke their owne glory, but the glory of Christ, and the honour which is due unto his Church, therefore in this worke following it hath bin endeavoured, that the word of Christ and the expresse doctrine of the Church might determine every matter whereon question is made, so farre as there could bee called to remembrance any sentence in the fundamentall bookes of the Church for to resolve the same. And that the Divine Service doctrine ought to be of such authority, not onely among the Laity, but also among the Clergy, it is demonstrated in the Theologie or Divinity therout composed, and in speciall manner in the preface unto the reader, and in the advertisement set in the beginning thereof. Perpetuall experience declareth that all those which have not a due respect unto the doctrine of the Church delivered in her fundamentall bookes, but understand the holy Scripture according as their owne mind and affection leadeth them, doe not come into the unity of the holy Spirit; but fall into more and more diversity and contrariety, and run even into infinite error in their imagination, and exceeding great enormity in their conversation.

\* Since the time that so many have fallen from due respect unto the fundamentall divinity of the Church, namely that which is delivered in the bookes of the Divine Service, &c. they have bin many of them like sheepe scattered, as concerning the estate of their minds. Now it is the duty of Pastors to endeavour the gathering together of their people unto that holy faith and upright life which the

Church of Christ in his fundamentall writings holdeth forth: and thereunto their duty is to stire up all what may be, unto the learning of all the divine Service bookes deliveries, which is the experimented meanes for the furthering of all to come into the Christian unity.



## An addition concerning the great profit of Homilies set forth by the Church.

In the table of the degrees where in by Law men are prohibited to marry, appointed to be set up in Churches, there is signified, That the Homilies already set forth are to be read for the instruction of the people, and such other forms of doctrine as shall bee hereafter by authority published.

\* In the 35. of the Articles of the Church of England, whereunto every one admitted into the Ministry, doth subscribe, it is thus most memorably said concerning the Homilies, viz. The second booke of Homilies, the several titles whereof we have joyned under this article doth containe a godly and wholesome doctrine, and necessary for these times, as doth the former booke of Homilies, which were set forth in the time of Edward the sixth: and therefore we judge them to be read in Churches by the Ministers diligently and distinctly that they may be understood of the people.

\* All people therefore should endeavour to know the whole doctrine of the Homilies, that thereby they may judge of doctrines delivered by private Ministers, whether they agree with the fundamentall doctrine of the Church, yea or no. Also in so wise to account, that the homilies serve only for the use of Ministers which cannot preach, seeing that they are set forth for all peoples learning and practicing in mind and conversation.

Whereas in the end of the first tome of the Homilies the Church signified, that more Homilies should be set forth, as against covetousnesse, envy, wrath, and malice, with many other matters, as well fruitful as necessary to the edifying of Christian people, and the increase of godly living; and as yet peculiar Homilies against the said grievous sin have not bin composed: And whereas in the rubricke immediately following the Nicene creed it is said, After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority, we are given to understand, that they are fruitfull and necessary to the \* edifying of Christian people, and the increase of godly living, and that from time to time (according as the divine wisdom of the Church seeth it requisite) more and more may be set forth by the publique authority. Also seeing that they are concerning the fundamentall matters of the Christian Religion, they are not to be accounted onely usefull for times past, but to be profitable perpetually; because in them in all plaine manner is delivered, how the \* Church doth teach such and such points of faith and life. They are in no wise now needlesse (as many suppose) for that there is such a plenty of those which can by memory speake forth of the pulpit; but they are greatly necessary, both for peoples information in the truth, and also for their enablement whereby the better to understand and judge of Sermons made unto them. Yea they are very greatly profitable for Pastors and Curates to instruct congregations withall, and to be as a rule of doctrine, from which themselves may not swarve in the Sermons which they make. People also for the most part have not the spirit of discerning betweene doctrine perfect and unperfect, but doe account whatsoever foundeth eloquently unto their eares, to be wholesome and very good: and few take into serious consideration and examination, what are the effects in mind and conversation, which such doctrine causeth, that is contrary unto the doctrine of the homilies. And whereas the booke of homilies is the Theologie or divinity set forth by the supreme divine wisdom of the Apostolicall Church of England, ought not all Priests and people to be conversant therein, that in faith and life they may become conformed therunto? Also, even as we in our hearts assenting unto the prayers read out of the Communion booke, doe thereby with our minds speake unto God: so with all due reverence attending unto the Sacred Homilies publicly read, we doe heare Christ Iesus speaking unto us, who hath said and ever doth say unto his Ministers concerning their publishing of his truth: He that heareth you, heareth me, and he that despiseth you, despiseth me, and him that sent me. Luke 10. 16. 1 Thes. 4. 8. 1 Sam. 2. 30.





# THE MOST SACRED CATECHISME OF the Church expounded.

## *Question.*

**W**H Y in the most sacred Catechisme of the Church is it first asked, *What is your name?*  
*Ans.* Because by the Christen name one is distinguished from another; it is first given to one afore he is baptized; and from the consideration thereof<sup>a</sup> occasion is taken of asking concerning the first matter, which is received in the Christian Religion.

*Q.* What is meant by Godfathers and Godmothers?

*A.* They are those which at Baptisme doe not onely give one his name, but also doe<sup>b</sup> undertake to performe the parts and duties of parents, in doing their true endeavours to see that he be taught, so soon as hee shall bee able to learne, what a solemne vow, promise and profession, he hath made by them. And

E

there-

<sup>a</sup> The Catechismes beginning is from some observati-on about Baptisme.

<sup>b</sup> See chap. 52. of the Christian Divinity. Isa. 53. 2. So is it delivered in the end of Baptisme service.

e So faith the Baptisme service. Rom. 6. 5. and 11. 17. 24. 1 Cor. 12. 13. d Eph. 1. 12. 23 e So in the communion service,

f So in private Baptisme service. Pl. 51. 5. Eph. 2. 3. Tit. 3. 5. 6.

Gal. 3. 27. and 4. 5. 6.

g So in the Baptisme service, Mar. 10. 14. 15. 16. Col. 2. 12. 13 & 1. 12. 13. See c. 51. of the Christian Divinity. And beec observed that by chap. hereafter mentioned, is meant of that booke.

h Rom. 14. 17.

i Luk. 17. 21.

k 2 Pet. 1. 11.

See the answer unto the seventh question in the largest Catechisme of the Church called Nowell in quærio.

l Exod. 12. 26.

Jos. 4. 6.

Pl. 78. 5. 6.

Eph. 6. 4.

Deut. 6. 7. See chap. 8.

therefore they are so called, because they should be<sup>e</sup> as fathers and mothers in God, for ones furtherance in the knowledge and obedience of God.

Q. How were you made a member of Christ in your Baptisme?

A. In that thereby I was<sup>e</sup> grafted into the mysticall body of Christ, whereof hee is the<sup>d</sup> head.

Q. What is the mysticall body of Christ?

A. The blessed company of all<sup>e</sup> faithfull people.

Q. How were you made a childe of God in your Baptisme?

A. Whereas I was borne in<sup>f</sup> originall sinne, and in the wrath of God, I by the laver of regeneration in my Baptisme, was receivd into the number of the children of God.

Q. How in your Baptisme were you made an inheritor of the Kingdome of heaven?

A. In that therein I was<sup>g</sup> embraced with the armes of Gods mercie, I received the blessing of eternall life, and was made partaker of his everlasting Kingdome.

Q. How can one in this life be said to be made partaker of Gods everlasting Kingdome?

A. In that in ones Baptisme he is made partaker of righteousness, peace, and joy in the holy Ghost, which is Christs<sup>h</sup> Kingdome of grace, and is now<sup>i</sup> within his peoples hearts, and is unto them as it were an<sup>k</sup> entrance into his everlasting Kingdom of heaven.

Q. Why is the question, *What did your Godfathers and Godmothers for you in your Baptisme?*

A. Because it is my duty now-being come to the yeers of some<sup>l</sup> discretion, for to understand more and more the benefit and the signification of the holy Sacrament received in mine infancie, and withall to know

know the three things which they promised and vowed in my name, which now I my selfe am bound to performe.

2. Which is the first of the three things, which now you are to doe?

1. To forsake the devill & all his works, the pomps and vanities of the wicked world, and all the sinfull lusts of the flesh.

2. What is the devill?

1. He is a <sup>m</sup> created spirit, & in the beginning was a glorious Angell; but for his wilfull sinning was cast out of heaven; & hath ever since compassed the earth to and fro, going about like a roaring lion, seeking whom he may devoure.

2. What are the works of the devill?

1. All <sup>n</sup> suggestions within us for to think, speake or do contrary to Gods commandements.

2. Why is the devill and all his workes to bee forsaken.

1. Because no <sup>o</sup> place is to bee given unto him within us, but hee is to be <sup>r</sup> resisted. And unlesse <sup>a</sup> all his workes be forsaken, God will not worke his workes of grace in us. Hence holy Church hath taught us to pray: *Grant thy people grace to avoid the infections of the devell, and with pure heart and minde to follow thee the only God.* And againe we are taught to say: *Give us grace to use such abstinence, that our flesh being subdued to the spirit, mee may ever obey thy godly motions in righteousness and true holinesse.*

2. What are the pomps and vanities of the wicked world?

1. Excessive outward shewes, vaine gloryings, and <sup>u</sup> unprofitable exercises, and also the peculiar

And see the rubricke afore the Catechisme, the order of Confirmation. Eccles. 12. 1. Deut. 31. 22. Pl. 148. 13.

<sup>m</sup> So saith the Homily against Rebellion in the first part thereof.

Isa. 14. 12.

2 Pet. 2. 4.

Iob. 1. 7.

1. Pet. 5. 8. See chap. 93.

<sup>n</sup> Eph. 6. 16.

Matt. 5. 37.

1 Cor. 7. 5.

1 Chron. 21. 7.

<sup>o</sup> Eph. 5. 27.

p Jam 4. 7.

q 2 Cor. 6. 17.

Pl. 66. 18. and

139. 24.

2 Cor. 7. 1.

Heb. 12. 14.

1 Joh. 5. 18.

Isa. 40. 4. See

*Vox clamantis*

and the Epistle

for S. John Ba-

ptists day.

<sup>r</sup> In the Collect

for the 13.

Sunday after

Trinity.

<sup>s</sup> In the Collect

for the 1. Sun-

day in Lent.

1 Tit. 3. 14. See

the margens

there.

Eph. 1. 2.

counselles of all ungodly people.

¶ Rehearse some place of the Divine Service speaking against such poms and vanities.

¶ Pag. 103. of Tome 2. It is to bee noted; that reference is unto the edition of the Homilies in folio, anno 1623. Also that the impression come forth since that year, doth in some pages containe more or lesse, then that former doth. So that, though both editions in folio have not in contents any words difference, yet in the printings: that which is in one page of the one is not alwayes in the same page of the other.

2 Jer. 9. 23.  
Gal. 5. 26.  
1 Joh. 2. 15.  
and 3. 4.  
1oh 15. 29.  
2 Col. 3. 15.  
4. Con. 2. 6.

A. It is said in the Homily against excesse of apparell: Saint Paul teacheth us to use this world, as though we used it not; whereby he cutteth away not only all ambition, pride, and vaine pompe in apparell; but also all inordinate care and affection, which withdraweth us from the contemplation of heavenly things, and consideration of our duty towards God. They that are much occupied in caring for things pertaining to the body, are most commonly negligent and carelesse in matters concerning the soule. We must yeeld accounts of those things, which wee have received of God, who abhorreth all excesse, pride, ostentation and vanitie; Who also utterly condemneth and disalloweth whatsoever draweth us from our duty towards God, or diminisheth our charity towards our neighbours and children, whom we ought to love as our selves.

¶ Why are the poms and vanities of the wicked world to be forsaken?

A. Because the Scripture saith: If any one love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but hee that doth the will of God, abideth for ever.

¶ What are the sinfull lusts of the flesh?

A. All deeds, desires, and inclinations of soule and body, which are contrary to the will of God.

¶ Rehearse out of the holy Scripture some of them.

A. Saint Paul saith to the Galatians: The flesh lusteth

2 Gal. 5. 17.  
19. 20.

lusteth against the spirit, and the workes of the flesh are manifest, which are these, adultery, fornication, uncleannes, lasciviousnes, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, \* seditions, heresies, envyings, murthers, drunkennesse, revellings, and such like.

\* The original word is observed also to signifie *Sects and factions.*

Q. Why are all the sinfull lusts of the flesh to bee forsaken?

A. Because the holy Ghost saith: <sup>b</sup> They which do such things shall not inherit the Kingdom of God: & for such things sake the wrath of God commeth upon the children of disobedience. Hence we are taught to pray: <sup>c</sup> Grant us the true Circumcision of the spirit, that our hearts and all our members being mortified from all carnall and worldly lusts, we may in all things obey thy blessed will.

<sup>b</sup> Gal. 5. 21.  
<sup>c</sup> Col. 3. 5. 6.  
<sup>c</sup> Eph. 5. 3. 4. 5. 6.

<sup>c</sup> In the collect for the day of the Circumcision of Christ.

Q. What is the second thing which you now are bound to do?

A. To beleieve all the Articles of the Christian Faith.

Q. Where are those Articles of the Faith expressed, which one is bound to beleieve?

A. In the Beleeve called the Apostles Creed, which beginneth with these words, *I beleieve in God the Father Almighty, &c.*

Q. Are you not to beleieve also whatsoever God hath spoken, and is set downe in his word?

A. Yea: for it is said in the service of Baptisme, *We are constantly to beleieve Gods holy word.*

<sup>d</sup> Luke 24. 25.  
Mar. 1. 15.  
Iohn. 5. 46 47.

Q. Why is it said, *Of the Christian Faith?*

A. Because there are many and divers beleeves in the minds of mankind; and there is but one onely faith which we are to hold, and that is the faith Christian,

which

e So in the  
third part of  
the Homily of  
obedience, pag.  
77. Tome 1.

f Mar. 16. 15. 16.  
Iſaiah 7. 9. See  
chap. 13. & 1.

g In the gene-  
rall conſeſſion  
to be ſaid every  
morning ſet a-  
mong the god-  
ly prayers after  
the reading  
Pſalmes in the  
Communion  
book. Wiſ. 14  
h 2. Theſ. 1. 3.  
i In the collect  
for the 14.  
Sunday after  
Trinity.

\* In the Latine  
edition of the  
ſervice it is ſaid,  
all the *commen-  
dements.*

k Luk 1. 74-75.

l In the end of  
the article con-  
cerning Prede-  
ſtination.

which CH R I S T hath taught, the <sup>c</sup> Catholike Faith  
contained in the holy Scriptures.

2. Why are we to beleeeve all the Articles of Faith  
exprefſed in the Creed?

A. Becauſe they are the maine points of beleefe de-  
livered in the holy Goſpell: and CH R I S T hath ſaid;  
<sup>f</sup> Preach the Goſpell to every creature: hee that be-  
leeveſt not, ſhall be damned.

2. Can wee of our ſelves beleeeve conſtantly the  
mysteries of Faith, unto our ſoules true conſolation?

A. No; and therefore we are taught to confeſſe and  
ſay: *O Lord God heavenly father, to comfort my ſelfe in  
affliction and temptation with theſe articles of the Chri-  
ſtian Faith, it is not in my power, for Faith is thy gift:  
and forasmuch as thou wilt be prayed unto and called upon  
for it, I come unto thee to pray and beſeech thee, both for  
that and for all other my neceſſities.*

2. Is the Chriſtian Faith a grace wherein we may  
grow?

A. <sup>h</sup> Yea: and therefore we are taught to pray, <sup>i</sup> *Al-  
mighty and everlaſting God, give unto us the increaſe of  
Faith, hope and charity.*

2. What is the third thing which we are bound to  
doe?

A. To keep Gods holy will and \* commandements,  
and to walke in the ſame <sup>k</sup> all the daies of my life.

2. What is that holy will of God, which is to bee  
kept?

A. The Church ſaith unto us in a certaine place:  
<sup>l</sup> *In our doings that will of God is to be followed, which we  
have expreſſely declared unto us in the word of God.*

2. What are the Commandements which are to be  
kept?

A. They



**A.** They are Gods<sup>m</sup> everlasting precepts prescribed throughout all his holy word, either by rule or by example, the summe whereof are the ten Commandements.

<sup>m</sup> Sirach. 1. 5.  
Rom. 8. 4. and  
15. 4.  
2 Tim. 3. 15.  
16. 17.

**Q.** Why is it said, *And walke in the same all the dayes of my life?*

**A.** The Church saith in her<sup>n</sup> Homily of good works: *And you travailling continually (during this life) thus in keeping the Commandements of God (wherein standeth the pure, principall, & right honour of God, and which wrought in faith, God hath ordeined to be the right trade and path-way unto heaven) you shall not faile, as* <sup>o</sup> **CHRIST** *hath promised, to come to that blessed and everlasting life, where yee shall live in glory and joy with God for ever.*

<sup>n</sup> The third  
part, pag. 39.  
Tome 1.

<sup>o</sup> Mat. 19. 17.  
and 7. 14. See  
the beginning  
of the second  
part of that  
Homily.

**Q.** Doth God require of young folke an unfeined striving for to yeeld such obedience unto him?

**A.** He saith: **P** Remember now thy Creator in the dayes of thy youth. And againe he saith, having as it were in an holy derision the vaine minde and course of most youth: *Rejoyce o young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes: but know thou, that for all these things GOD will bring thee into judgement.* Wherefore the Lord saith by Moses: <sup>q</sup> Gather the people together, men, women, and children, and the stranger which is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and observe to do all the words of this law.

<sup>p</sup> Eccles. 11. 9.  
and 12. 1. See  
chap. 98.

<sup>q</sup> Deut. 31. 12.

<sup>r</sup> Deut. 29. 29.

**Q.** Why is the question, *Doeſt thou not thinke that thou art bound to beleave and do, as they have promised for thee?*

**A.** Because it is said in the Baptisme service:

**CHRIST**



\* Christ will doe his part, if wee ( being come to age ) will strive to do our part. See the end of the exhortation in the communion service.  
f In the Catechisme of the service.

z Ezech. 18. 4.  
&c.  
u Rom. 14. 13.

w In the first part, page 46.  
Tome 1. See Heb. 6. 13. 14.  
Rom. 1. 9.

x Tob. 15. 5.  
y Phil. 4. 13.  
z Mar. 9. 23.  
a In the collect for the 1. Sunday after Trinity.

\* CHRIST for his part will most surely keepe and performe his promise. Wherefore after this promise made by CHRIST, these infants must also faithfully for their part promise by you that bee their sureties, that they will forsake the devill and all his workes, and constantly beleieve GODS holy word, and obediently keepe his commandments. Also because it is said, *When children are come to age, themselves are bound to performe those things.* I my selfe therefore must strive to forsake all things to be forsaken, to beleieve all things to be beleevd, and to keepe all matters to be observed, and so to walke as it is by God prescribed. The Scripture saith: *The soule that sinneth, it shall die.* Every one of us shall give account of himselfe to God.

Q. Why doth the answere begin with the words, *Yes verily?*

A. It is said in the w Homily concerning swearing: *That thus did our Saviour CHRIST swear divers times, saying, verily, verily. When a man would affirme the truth to the setting forth of GODS glory ( for the salvation of the people ) in open preaching of the Gospell, or in giving of good counsell privately for their soules health hee may so sweare.*

Q. Why also are there added these words, *And by GODS helpe so I will?*

A. Because without Gods helping of us by this holy spirit, wee are neither able to beleieve, nor to doe, as our Godfathers and Godmothers have promised for us. \* CHRIST saith, without me ye can do nothing: but S. Paul saith: *⁊ I can do all things through Christ strengthening me.* And CHRIST saith: *⁂ All things are possible unto him that beleeveth, wherefore wee are taught to ⁊ pray: O GOD the strength of all them that*

that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can do no good thing without thee, grant us the helpe of thy grace, that in keeping of thy Commandements, wee may please thee both in will and deed, through JESUS CHRIST our Lord.

For though to <sup>b</sup> will bee present with us, yet by our owne naturall strength we are not able to do our duty; and therefore wee are to pray, that God would grant us according to the riches of his glory, that wee may bee strengthened <sup>c</sup> with might by his spirit in the inner man, for to performe his will more and more obediently. That he would worke in us both <sup>d</sup> to will & to do in the great worke wherein wee are required to labour, namely the working out of our owne salvation with feare and trembling.

<sup>b</sup> Rom. 7. 5.

<sup>c</sup> Ephes. 3. 16.

<sup>d</sup> Phil. 2. 12. 13.  
So it is read in the last translation, and is the Church readeth in her service of Confirmation.

2. Why is there said after the answer, *And I heartily thanke our heavenly father, that he hath called me to this state of salvation?*

A. It is taught unto us in the <sup>e</sup> Homily for Rogation weeke, That GODS singular goodnesse well and diligently remembred on our part, should moove us (as duty is) againe with hearty affection to love him, and with word and deed to praise him, and to serve him all the dayes of our life. There can be no other end of such, as draw nigh to GOD by knowledge, and yet depart from him in unthankfulnesse, but utter destruction.

<sup>e</sup> In the 1. part, page 217. 218.

2. When did God call you to this state of salvation?

A. In mine infancie, when I was brought unto his holy baptisme. For saith the Divine service, <sup>f</sup> Our Lord JESUS CHRIST doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him.

<sup>f</sup> In the service for certifying of Baptisme. Marke 10. 14.

*Q.* Is every baptized infant in the state of salvation?

*g* In the rubrick of the order of Confirmation, the last section, the next words afore the Catechisme there,

*A.* Yea: for it is written in the booke of common prayer, *And that no man shall thinke that any detriment shall come to children by deferring of their confirmation, he shall know the truth, that it is certaine by GODS word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.*

*Q.* Rehearse some place of the Service, where the state of salvation which is in this life begun, is signified.

*h* In the first prayer of Baptisme service,  
*i* Tit. 3. 5.  
*k* Pet. 3. 21.

*A.* It may be observed where it is said: *h* Mercifully looke upon these children, sanctifie and *i* wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the arke of CHRISTs Church, and being stedfast in faith, joyfull through hope, and rooted in charity, may so *\** passe the waues of this troublesome world, that finally they may come to the land of everlasting life, there to reigne with thee world without end.

*\** One being in the state afore prayed for, he is in the state of salvation which now beginneth.

*Q.* Why hath God called you to this state of salvation?

See 1. Cor. 6. 1. 2.

*A.* The Rogation *k* Homily saith: It is GODS goodnesse that moveth him to say in scripture: It is my *l* delight to be with the children of men. It is his goodnesse that moveth him to call us unto him, to offer us his friendship and *m* presence. And what other thing doth his loving and gentle voice spoken in his word, where he calleth us to his presence and friendship, but declare his goodnesse, onely without regard of our worthinesse? And what other thing doth stirre him to call us unto him, when we be strayed from him, to suffer us patiently, to *n* winne us to repentance, but onely his singular goodnesse, no whit of our deserving?

*l* Tit. 3. 5.  
*k* Pag. 219. 220.

*m* 1. Cor. 1. 9.

*n* 1. Cor. 1. 9.

*o* 1. Cor. 1. 9.

*p* 1. Cor. 1. 9.

*q* 1. Cor. 1. 9.

*r* 1. Cor. 1. 9.

*s* 1. Cor. 1. 9.

*t* 1. Cor. 1. 9.

*u* 1. Cor. 1. 9.

*v* 1. Cor. 1. 9.

*w* 1. Cor. 1. 9.

*x* 1. Cor. 1. 9.

*y* 1. Cor. 1. 9.

*z* 1. Cor. 1. 9.

*Q.* Rehearse some scripture declaring the reason of Gods calling of us unto him.

*A.* Saint

**A.** Saint Peter saith : ° The Lord is long suffering to us ward , not willing that any should perish , but that all should come to repentance. The Lord therefore willing more abundantly to shew unto us the unchangeablenesse of his counsell , & confirmed it by an oath , saying : As I live , saith the Lord God , I have no pleasure in the death of the wicked , but that the wicked turne from his way , and live ; turne ye , turne ye from your evill waies ; for why will yee die , O yee house of Israel ?

o 2. Pet. 3. 9.

p Heb. 6. 17.  
Ezech. 33. 11.  
and 18. 31. 32.  
Psal. 145. 9.

**Q.** In what manner doth God call such , as are of the yeeeres of some discretion ?

**A.** CHRIST signifieth it , where hee saith : ° O Jerusalem , Jerusalem , thou that killest the Prophets , and stonest them that are sent unto thee : how often would I have gathered thy children together , even as a hen gathereth her chicken under her winges , and ye would not ! The Lord saith by Jeremy : ° I have loved thee with an everlasting love : therefore with loving kindnesse have I drawn thee. And by Hosea the Lord saith : ° That he drew Israel with the coards of a man , with the bands of love. Saint Paul saith : ° Despisest thou the riches of Gods goodnesse , and forbearance , and long suffering , not knowing that the goodnesse of God leadeth thee to repentance ?

q Mat. 23. 37.  
2. Esdras 1. 28.  
29. 30.

r Jer. 31. 3.

f Hos. 11. 4.  
r Rom. 2. 4.  
See chap. 10.

**Q.** And what will befall such as will not come unto CHRIST calling them ?

**A.** He saith : ° Because I have called and ye refused ; I have stretched out mine hand , and none regarded. But yee have set at nought all my counsell , and would none of my reproofe : I will also laugh at your calamity , I will mocke when your feare commeth. Then will they call upon me , but I will not answer : they will

u Prov. 1. 24.  
25. 26. 28. 29.

W Acts 7. 51.

seeke mee early, but they shall not find mee: for that they hated knowledge, and did not chuse the feare of the Lord. Of such Saint <sup>w</sup> Steven complained, and said unto them: Yee doe alway resist the Holy Ghost: as your Fathers did, so doe yee.

¶ Why say you also, *Through* **JESUS CHRIST** our Saviour.

<sup>x</sup> In the Homily for Reformation weeke, page 228. 229. y I. Pet. 5. 10.

*A.* It is said, <sup>x</sup> *That it is he for whose sake we received this high gift of grace.* Saint Peter saith: <sup>y</sup> The God of all grace hath called us into his eternall glory by **CHRIST JESUS.** *All is of GOD by his Sonne CHRIST JESUS our Lord.*

¶ Why is there added prayer for grace to continue in the state of salvation unto your lives end?

¶ Page 169.

*A.* In the Homily of <sup>z</sup> Repentance it is said: *It is our parts, if at least we be desirous of the health and salvation of our owne soules, most earnestly to pray unto our heavenly Father, to assist us with his spirit, that we may be able to hearken unto the voice of the true sheapherd, and with due obedience to follow the same.*

¶ Rehearse some place of the Service, signifying what that grace prayed for, is.

<sup>a</sup> One of the Collects in the end of the communion service.

*A.* It may appeare out of the prayer, where it is said: <sup>a</sup> *Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorify thy holy name.*

¶ Recite some counsell of the Church memorable unto this point, which we have in hand.

<sup>b</sup> Page 19. Tom. I.

*A.* It is said in the Homily of Salvation: <sup>b</sup> *Now the office and duty of a Christian man unto GOD, what we ought on our part to render unto GOD againe, for his great mercie and goodnesse, is, not to passe the time of this present*

present life unfruitfully and idly, after that we are baptized or justified, not caring how few good works we do to the glory of God, and profit of our neighbours: much lesse is it our office, after that we be once made Christs members, to live contrary to the same, making our selves members of the devil, walking after his enticements, and after the suggestions of the world and the flesh, whereby we know that we do serve the world, and the devil, and not God. In which words holy Church doth give us to understand, that wee are to remember, what use wee are to make of the grace of God received in our Baptisme. The which also Saint Paul signifieth, where he saith, <sup>c</sup> God according to his mercy saved us, by the washing of regeneration, and renewing of the holy Ghost: which hee shed on us abundantly, through Iesus Christ our Saviour: that being justified by his grace, we should be made heires according to the hope of eternall life. This is a faithfull saying, and those things I will that thou affirme constantly, that they which have beleeyed in God, might bee carefull to maintaine good workes. Yea saith the Apostle, <sup>d</sup> For the grace of God, \* that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodlinesse and worldly lusts, wee should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Iesus Christ, who gave himselfe for us, that hee might redeeme us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good workes. Wherefore Saint Peter saith, \* Giving all diligence, adde to your faith, vertue: and to vertue, knowledge: and to knowledge, temperance: and to temperance, patience: and to patience,

<sup>c</sup> Tit. 3. 5. 6. 7. 8

<sup>d</sup> Tit. 2. 11. 12.

13. 14.  
\* Or that bringeth salvation to all men hath appeared; as it is in the margent of the last Translation.

<sup>e</sup> 1. Pet. 1. 5. 6. 7. 8. 9. 10. 11.



godlinesse: and to godlinesse, brotherly kindnesse: and to brotherly kindnesse, charity. For if these things be in you, and abound, they make you, that yee shall neither be barren nor unfruitfull in the knowledge of our Lord *Iesus Christ*. But he that lacketh these things, is blind, and cannot see afarre off, and hath forgotten that he was purged from his old sins. Wherefore the rather, Brethren, give diligence to make your calling and election sure: for if ye doe these things, yee shall never fall. For so an entrance shall be ministred unto you abundantly, into the everlasting Kingdome of our Lord, and Saviour *Iesus Christ*. The Church in the \* Baptisme Service signifieth hereunto, that which is perpetually memorable w<sup>th</sup>. That wee remember alwaies that Baptisme doth represent unto us our profession, which is, to follow the example of our Saviour *Christ*, and to be made like unto him, that as hee died, and rose againe for us, so should we which are baptized, die from sin, and rise againe unto righteousness, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

2. Why is the Creed set afore the ten Commandments and the Lords Prayer?

1. Because *Faith is the first entry into the Christian life*. It is written, *How shall they call on him, in whom they have not beleaved? Before any one striveth to enter in at the strait gate, hee first beleeveth, that without doubt hee shall perish everlastingly, unlesse he enter in thereat, and goe in the narrow way, which leadeth unto the life everlasting.*

2. Which is the first Article of the Creed?

A. I.

\* In the last exhortation therein.

In the Rogation Homily, the third part, page 218.

g Rom. 10. 14.  
Mat. 7. 13. 14.  
Luke 13. 24. 25.  
16. 27.



**A.** I beleeve in God the Father Almighty maker of heaven and earth.

**Q.** What doth the Scripture say that God is ?

**A.** Christ saith, <sup>u</sup> God is a spirit. Saint John saith : <sup>w</sup> God is Light, and <sup>x</sup> Love.

**Q.** Why is it said, *G O D the Father* ?

**A.** Because there is <sup>y</sup> God the Father, and God the Sonne, and God the holy Ghost; three Persons, and but one God.

**Q.** Why is God the Father first mentioned ?

**A.** In such order he is mentioned in Scripture. <sup>z</sup> Also he is made of none, neither created, nor begotten, nor proceeding; but hath from everlasting begotten his onely Sonne.

**Q.** Why is God said to be Almighty ?

**A.** It is signified where it is said : <sup>a</sup> *The Almighty LORD is a most strong towre to all them that put their trust in him; unto whom all things in heaven, in earth, and under the earth doe bow and obey.*

**Q.** If God bee Almighty, how can his will bee left undone here on earth, as the Lords prayer signifieth ?

**A.** His will is to bee considered two manner of wayes. First concerning that, which he would have us mankind to doe : as Saint Paul saith, <sup>c</sup> This is the will of God, even your sanctification, that yee should abstaine from fornication : that no man goe beyond nor defraud his brother in any matter, &c. Now that such will of God is left undone, continuall experience testifieth; yea, that that will of God is <sup>d</sup> resisted. Secondly Gods will is to be considered about things, whereof he will be the alone worker by his Almightinesse; and in such matters his will cannot be resisted: as his will now is, <sup>e</sup> that summer and winter, &c. shall

continue.

<sup>u</sup> Ioh. 4. 24.

<sup>w</sup> 1. Ioh. 1. 5.

<sup>x</sup> 1. Ioh. 4. 7. 8.

<sup>y</sup> 16. see chap. 3.

of Divinity,

<sup>y</sup> 1. I. h. 5. 7.

<sup>z</sup> So saith the Athan. Creed.

<sup>a</sup> In the Visitation service.

<sup>b</sup> Phil. 2. 10.

<sup>2</sup> Esdras 8. 21.

<sup>c</sup> 1. Thes. 4. 3. 4.

<sup>5. 6.</sup>

<sup>d</sup> Act. 7. 51.

Mat. 23. 37.

Act. 28. 27.

<sup>e</sup> Gen. 8. 22.

\* Read concerning the will of God both booke set forth thereof by that most greatly Learned Doctor in the Church of England *Master Thomas Iuckon* intialed, *A treatise of the divine essence and attributes.*

The 1. part of the said worke is chiefly for scholles reading; but the second part is for all peoples reading; and therein the most holy eternall truth of doctrine delivered in the 3. collect for good Friday is in most plaine & perfect manner declared. See chap. 6. & pag. 12. of the Christian Divinity. In the Athan. Creed.

Mat. 25. 46.  
Rom. 2. 6. 7. 8.  
8. 10.  
g Deut. 30. 15.  
19. and 11. 26.  
27. 28.  
h Sir. 15. 11.  
See.

continue. Such his \* will was, that the Israelites should not bee still detained in Egypt, but that they should passe into the Wildernesse: and the like case is in innumerable particulars; wherein God will bee the effecter by his Almighty power.

2. Cannot God by his Almightinesse hinder the committing of many evils daily acted?

A. Even as our Sovereign the Kings most excellent Majestie could cause such watch and ward to be kept continually in all high wayes, as that none or fewer should be robbed in them; and yet it is His Majesties wisdom to leave his people for to use their freedome in such cases, declaring by the Law of the Kingdome, that if they will robbe, they shall suffer death for it: So God by his infinite power could stop many evill courses, and hinder many evill acts done by mankind; but his eternall wisdom is to leave people in many cases to their freedome, declaring by all his holy word and by his Catholike Church, *That he which doth good, shall goe into life everlasting, and hee which worketh evill, shall be cast into everlasting fire.* Wherefore God saith by Moses: *See, I have set before thee this day, life and good, death and evill: therefore chuse life, that both thou and thy seed may live.* In the first lesson appointed by the Church to be read on Saint Peters day, it is said: *h Say not thou, It is through the Lord, that I fell away, for thou oughtest not to do the things that he hateth. Say not thou, Hee hath caused mee to erre, for he hath no need of the sinfull man. The Lord hateth all abomination, and they that feare God love it not. He himself made man from the beginning, and left him in the hand of his counsell. If thou wilt, to keepe the commandements and to performe acceptable faithfulnessse. He hath*

hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh shall be given unto him. He hath commanded no man to doe wickedly, neither hath he given any man licence to sinne.

2. It appeareth then, That God is no cause of any sinne.

A. And therefore Saint *James* saith: Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evill, neither tempteth hee any man. *David* saith, <sup>k</sup> Thou art not a God which hast pleasure in wickednesse, neither shall evill dwell with thee. <sup>l</sup> The Lord saith by *Jeremy* concerning the Jewes burning of their children in the fire, That hee commanded them not that thing, neither came it into (or upon) his heart. *David* also saith, <sup>m</sup> The Lord is righteous in all his waies, and holy in all his workes. *Zephaniah* saith, <sup>n</sup> The Lord will doe no iniquity. Wherefore as we are to beleeve, that God is Almighty; so also are we to beleeve, that he is wise and righteous. The universall holy Scripture declareth, that God doth exercise his power, will and pleasure, no otherwise, than according to his wisedome and <sup>\*</sup> righteousness: according to which example of his, all Christian Kings do not doe whatsoever by their power they may effect, but in every thing they consider what is according to godly wisedome and Christian righteousness, and thereunto they use their power. And whereas in such manner is his dealing and proceeding towards us Mankind, in such sense are we to understand that saying of his by *Isaiah*, <sup>o</sup> What could have beene done more to my Vineyard, that I have not done in it? wherefore when I looked that it should

See in the Homily of swearing, the first part, and page 48. with what respect the Churchliquoteth saying out of the said booke of the holy Bible;

*James* 1. 13.

*Psalm* 5. 4.

*Jer.* 7. 31.

*Psalm* 145. 17.

*Zeph.* 3. 5.

<sup>\*</sup> See *Wisd.* 1. 2.

15.

<sup>o</sup> *Isa.* 5. 3. 4.

In the first  
part, page 41.  
the second se-  
ction of that  
page in the  
Tome 1.  
9 Gen. 18. 25.  
\* The late most  
excellent Maje-  
stie hath signi-  
fied it to be  
horrible & exe-  
crable, by any  
consequent to  
make God au-  
thor of sinne:  
in his Highnes  
Meditations  
on the Lords  
prayer, pag. 117

Rom 1. 20.

1 Col. 1. 16.  
See hereof the  
workes of Dio-  
nysius Areopagita.

bring forth grapes, brought it forth wilde grapes?  
And in such sense are we to understand the saying of  
the Church in the homily of Charity, where it is said,  
*And when Christ could not amend his adversaries, yet he  
prayed for them.* Abraham also grounding his reason  
upon Gods declared wisdom and \* righteousness,  
said unto God, *Farre be it from thee to slay the right-  
eous with the wicked, and that the righteous should  
be as the wicked: Shall not the Judge of all the world  
doe right?* There is a memorable saying in the Com-  
munion booke, *Athanasius* his 32. direction about sing-  
ing of the Psalmes, where it is said, *If thou seest wicked  
men contend among themselves to doe mischief, think not  
that their nature doth impell them by necessity, so worke sin  
against their will, as certaine Heretikes suppose: but consider  
the 36. Psalme, and thou shalt see, that they be to themselves  
their owne occasion of sinning.*

*Q.* Why is there added, *Maker of heaven and earth?*  
*A.* For to shew his eternity, that hee was afore all  
worlds. Hence Saint Paul saith, *The invisible things  
of him from the creation of the world are cleerely  
seene, being understood by the things that are made,  
even his eternall power and godhead.*

*Q.* What are the things invisible mentioned in the  
Nicene Creed in the Divine Service, where it is said,  
*Maker of all things visible and invisible?*

*A.* Saint Paul signifieth of them to the Colossians,  
where hee saith, *For by him were all things created,  
that are in heaven, and that are in earth, visible and in-  
visible, whether they be thrones or dominions, or  
principalities, or powers; namely the heavenly spi-  
rits (commonly called Angels) in their severall or-  
ders.*

*Q.* Rehearse

**Q.** Rehearse out of the Service some place giving further consideration concerning Gods creating of the world.

**A.** In the 'Rogation homily it is said, *It is not to be thought, that God hath created all this whole universall world as it is, and thus once made, hath given it up to be ruled and used after our owne wiss and device, and so taketh no more charge thereof: as we see the Shipwright, after hee hath brought his Ship to a perfect end, then delivereth it to the Mariners, and taketh no more care thereof. Nay God hath not so created the world, that he is "carelesse of it; but he still preserveth it by his goodnesse, he still stayeth it in his creation. For else without his speciall goodnesse, it could not stand long in his condition. And therefore Saint Paul saith, That hee preserveth all things, and beareth them up" still in his word, lest they should fall without him to their nothing againe, whereof they were made. If his speciall goodnesse were not every where present, every creature should be out of order, and no creature should have his property wherein he was first created.*

*Page 117.*

*John 5. 17.  
Psal. 103. 19.*

*Heb. 1. 3.*

**Q.** What is it to beleieve in God the Father?

**A.** It is to beleieve all concerning God the Father, which the holy Scripture doth deliver, and in speciall that which is signified to be the Fathers work.

**Q.** What is declared to be a speciall work of God the Father?

**A.** The drawing of Mankind unto his Son Jesus Christ: as it is said, \* No man can come unto me, unless the Father which hath sent me draw him.

**Q.** Whereby doth God the Father draw all Mankind unto CHRIST?

**A.** Holy Church doth signifie it unto us, where it saith, *That Almighty God doth shew unto all that be in*

*John 6. 44.  
See Ioh. 12. 32.  
with the second  
Antienne to be  
read on Easter  
day, in the di-  
vine Service.  
y In the Col-  
lect for the  
third Sunday  
after Easter.*

2 John 1.9.

Luke 11.35.

a Rom. 18. 18.

b So it is in the  
margent of the  
last translation  
of Psal. 19. 4.  
c Rom. 10. 8.  
Deut. 30. 14.  
see Col. 1. 23.  
as it is in the  
Greece.

d Psal. 145. 9.  
Rom. 11. 32.  
Wisd. 11. 23.  
24. 25. 26.

Ezech. 33. 11.  
Rom. 5. 18.

e In the third  
collect for good  
Friday, in the  
last prayer sa-  
ving one of the  
communion,  
in the collect  
for the first day  
of Lent.

Therefore we  
pray in the Le-  
tany, That it  
may please thee  
to have mercy  
upon all men.

f 2. Esd. 14. 47.

g 1. Pet. 5. 1. 5.

see *De c. anan-  
tis*, and pages  
therein, 18. 19.

h 1. Thes. 5. 9.

error, the light of his truth, to the intent they may returne  
into the way of righteousness. S. Iohn saith, CHRIST  
is the light, that lightneth every man which commeth  
into the world. Saint Paul saith, Have they not heard?  
Yea verily, their sound went into all the earth, and  
their words unto the ends of the world. The which  
words taken forth of the nineteenth Psalme are, There  
is no language nor speech, where their voice is not heard.  
Their rule (or direction) is gone out through all the earth,  
and their words to the ends of the world. The Apostle also  
saith, The word is nigh thee, even in thy mouth, and  
in thine heart, this is the word of faith, which wee  
preach. Many Scriptures more might be mentioned,  
which declare, that God is mercifull to <sup>d</sup> universall  
mankind, hating nothing that he hath made, nor wil-  
ling the death of any sinner, but rather that he should  
turne from sinne and be saved, as the <sup>e</sup> Divine Service  
teacheth & informeth us, The which doctrine of hers,  
as sundry more, though we in our youngnesse in Chri-  
stian knowledge doe not understand, yet are we to be-  
leeve, and also to know, that the Fathers, which set  
forth the Divine Service, did perfectly understand;  
like as also we are to beleve, that the <sup>f</sup> Fathers of the  
Church now and alwaies doe in the great mystery of  
godlinesse comprehend many things which the com-  
mon people doe not, yea also some things which Mini-  
sters of the inferiour order, as priests, pastours, and  
teachers doe not apprehend, who are therefore to be  
guided in Divinity by those most reverend and right  
reverend fathers in God, and not to say that such and  
such sayings in the Communion-booke are untrue, be-  
cause they understand them not. And whereas (as S.  
Paul saith) <sup>h</sup> The Lord hath not appointed us unto  
wrath,



wrath, but to obaine saluation by our Lord J E S U S C H R I S T, he doth by his spirit write in <sup>i</sup> all our hearts the worke or effect of his law, whereby the <sup>k</sup> eyes of our understanding are enlightened to see much of our duty, our owne neglect of the same, and G O D S wrath and curse upon us because of our disobedience, *To the intent we should return into the way of righteousness,* and being weary and heavy laden with our sinnes, should <sup>l</sup> seek unto C H R I S T for to give rest unto our soules, wee taking his yoke upon us, and learning of him to be meeke and lowly in heart. Many even out of all places of the world being thus by Gods law become sensible of their spirituall misery, have come to Jerusalem to <sup>m</sup> seeke the Lord of Hostes, and to pray before him, and to be instructed in the knowledge of the <sup>n</sup> Saviour of the World J E S U S C H R I S T, <sup>o</sup> whom G O D hath set forth to bee a propitiation through faith in his blood, to declare his righteousness for the forgiveness of sins that are past, through the forbearance of G O D.

*Q.* Who then doe become drawne by G O D the Father unto his Son C H R I S T?

*A.* They that doe not <sup>p</sup> harden their hearts, nor wilfully <sup>q</sup> close the eyes of their soules; but doe <sup>r</sup> come to themselves, <sup>s</sup> remember themselves, and <sup>t</sup> consider within themselves earnestly, how it is between G O D and their soules; and perceiving that whiles they continue in <sup>u</sup> unrepentance, not changing their minds and lives according to the prescription of G O D S word, they are in danger of everlasting damnation; and having <sup>v</sup> sense and feeling of their inward miserable condition, become to be of a <sup>x</sup> contrite spirit, a broken heart, and a mournfull minde, hungering and thirsting

<sup>i</sup> Rom. 2. 14. 15.  
<sup>k</sup> Heb. 8. 10.  
<sup>l</sup> Psa. 19. 8.  
<sup>m</sup> Eph. 1. 18.  
<sup>n</sup> Col. 1. 23.  
<sup>o</sup> Psa. 98. 3.  
<sup>p</sup> Act. 16. 18.  
<sup>q</sup> Rom. 10. 18.  
<sup>r</sup> Psa. 19. 3.  
<sup>s</sup> Rom. 1. 18. 19.  
<sup>t</sup> 20. 21. 28. 32.  
<sup>u</sup> Mat. 11. 28.  
<sup>v</sup> 23. 30.

<sup>w</sup> Zech. 8. 12.  
<sup>x</sup> 23.  
<sup>y</sup> Act. 8. 27. 28.  
<sup>z</sup> Mat. 11. 42.  
<sup>aa</sup> Rom. 3. 25.  
<sup>ab</sup> 1. Joh. 2. 2.

<sup>ac</sup> Heb. 3. 8. 12.  
<sup>ad</sup> 13. 15.  
<sup>ae</sup> Act. 28. 27.  
<sup>af</sup> Luke 15. 17.  
<sup>ag</sup> Psa. 22. 27.  
<sup>ah</sup> Ezech. 18. 28.

<sup>ai</sup> Luke 13. 3. 5.

<sup>aj</sup> Act. 2. 37.  
<sup>ak</sup> Joel 2. 13.  
<sup>al</sup> Psa. 51. 17.  
<sup>am</sup> Zech. 12. 10.



y Act. 3. 19.  
Lukc 4. 18.

after the refreshing, which commeth from G O D by  
J E S U S C H R I S T.

2. What must one doe for his part, to become to  
be in such a penitent estate?

2 Lam. 3. 40.

A. He must heare the preaching of Gods word, and  
attend unto the reading of all the same, & examining  
and judging his whole mind and life by it, and pray  
unto G O D to assist him with his grace, that hee may  
become endued with the a godly sorrow, which wor-  
keth repentance unto salvation not to be repented of.

2 Cor. 7. 9. 10.

11.  
Psal. 25. 4. 5.  
and 143. 8. 10.

Mat. 21. 32.

2. What is the second article?

A. And in J E S U S C H R I S T his only Sonne our  
Lord.

2. What saith the Arhanasian Creed concerning  
the faith in C H R I S T?

A. That the right faith is, we should beleeve and  
confesse, that our Lord Iesus Christ the Sonne of God  
is God and man. God of the substance of the Father,  
begotten before the worlds; and Man of the substance  
of his Mother, borne in the world.

2. Where hath the Church declared concerning  
the divine nature of Iesus Christ?

A. In her prayer unto C H R I S T, where she saith,  
O Lord Iesus Christ, which art the true & Sunne of the  
World, evermore arising, and never going downe, which by  
thy most wholesome appearing and sight, dost bring forth,  
preserve, nourish, and refresh all things, as well that are in  
heaven, as also that are on earth, we beseech thee mercifully  
and favourably to shine into our hearts, that the night and  
darknesse of sinnes, and the mists of errors on every side dri-  
ven away, thou & brightly shining within our hearts, we may  
all our lives space goe without any stumbling or offence, and  
may decently and seemely walke (as in the day time) being  
pure

6 It is called a  
most necessary  
prayer, and is a-  
mong the god-  
ly prayers set  
after the read-  
ing Psalmes.  
c Psal. 84. 1. 1.  
Mal. 4. 2.  
Isa. 60. 20.  
2 Cor. 4. 6.  
1. Pet. 1. 19.  
Rev. 22. 16.  
Eph. 5. 14.

pure and cleane from the workes of darkenesse, and abound-  
ing in all good workes, which God hath <sup>e</sup> prepared for us to  
walke in. e Eph. 2. 10.

2. Rehearse some Scriptures declaring Christs di-  
vine nature.

A. <sup>f</sup> In the beginning was the word, and the word  
was with God, and the word was God. <sup>g</sup> The Sonne of  
God is the brightnesse of the Fathers glory, and the  
expresse image of his person. <sup>h</sup> Jesus Christ is the true  
God, and the eternall life. f Iohn 1. 1.  
g Heb. 1. 3.  
h 1 Ioh. 5. 20.

2. Why is the Son of God called J E S U S ?

A. Because he <sup>i</sup> saveth his people from theis sins. i Mat. 1. 21.

2. By whom was that name given unto him ?

A. By God, and <sup>k</sup> pronounced by the ministry  
of his Angel *Gabriel*, when as hee was sent from G O D  
to signify unto the Virgin *Mary* of the holy Incar-  
nation. k Luke 1. 36. 37

2. Why is the Son of God called C H R I S T ?

A. Because hee is the <sup>\*</sup> Anointed, whereby is  
meant that he is the Sovereigne King, Prophet, and  
Priest. *David* saith unto him, <sup>l</sup> Thy Throne (O G O D)  
is for ever and ever: the Scepter of thy Kingdome is a  
right Scepter. Thou lovest righteousnesse and hatest  
wickednesse: therefore G O D, thy G O D hath an-  
ointed thee with the oyle of gladnesse above thy  
fellowes. \* So is the sig-  
nification of  
the name, as it  
may be seene  
in the table of  
proper names,  
which is bound  
with some Bi-  
bles.  
l Psal. 45. 6. 7.  
Heb. 1. 3. 9.

2. By whom was he so named ?

A. By G O D, and <sup>m</sup> pronounced on him by the  
ministry of an Angel, in the day of his nativity. m Luke 2. 11.

2. Are not the names J E S U S and C H R I S T read,  
mentioned in bookes of the Bible written afore his  
holy Incarnation ?

A. The name *Iesus* is signified in that which the  
people

*d* The 1. part,  
Pages 108. 109.

son of the Trinity. And the Church saith in the <sup>d</sup> homily for Whitsunday, *As there are three severall and sundry persons in the Deity, so have they three severall and sundry offices proper unto each of them: the Father to create, the Sonne to redeeme, the holy Ghost to sanctifie and regenerate.*

*Q* Seeing on the first article of the Creed it hath been spoken concerning *G O D* the Fathers creation of all things, there needeth here no question thereon. Shew now how Christ hath redeemed all Mankind.

*e* 1. Tim. 2. 6.  
*f* 2. Cor. 5. 15.  
*g* Heb. 2. 9.  
*h* See Chap. 25.  
*i* Page 181.

*g* In the first part of the homily of the Sacrament, p. 200.  
*h* Rom. 5. 18.

*i* 1. Cor. 15. 22.  
*k* In the second part of the passion Homily, p. 185.  
*l* 2. Cor. 5. 19.

*m* Act. 17. 30.  
*n* Verse 31.

*o* Tit. 2. 14.

*A*. Saint Paul saith, <sup>e</sup> That hee gave himselfe a rancome for all; hee died for universall Mankind. Even so expressly speaketh the Church in the homily for the passion: *C H R I S T* suffered death <sup>f</sup> universally for all men. Againe, <sup>g</sup> The death of *C H R I S T* is available for the redemption of all the world. To the Romanes it is said, <sup>h</sup> As by the offence of one, judgement came upon all men to condemnation: Even so by the righteousnesse of one, the free gift came upon all men unto justification of life. In the second Antheme to be read on Easter day, it is said, *As by Adam all men doe die: So by C H R I S T, all men shall be restored unto life.* Further saith the Church, <sup>k</sup> *G O D* gave *C H R I S T* to the whole world; that is to say, unto Adam, and to all that should come after him. The Scripture saith, <sup>l</sup> God was in Christ reconciling the world unto himselfe, not imputing their trespasses unto them. Now he commandeth <sup>m</sup> all men every where to repent. <sup>n</sup> He hath offered saith unto all men. The grace of *G O D* that bringeth salvation hath appeared unto all men. And *C H R I S T* gave himselfe for us, that hee might <sup>o</sup> redeeme us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good workes: That we be-  
ing

ing by him & delivered out of the hands of our enemies might serve God without feare, all the dayes of our life in holinesse and righteousnesse before him. And whereas hereagainst it is said by some, That Christ dyed not for universall Mankind efficiently or effectually, namely for such as perish; they consider not, what the Scripture signifieth **CHRIST** to have done, that hee did it not in phantasie; but in reality, in very deed. Saint *Peter* in 2.Ep.2.1. foretelleth, That there would be those which will bring in damnable heresies, even denying the Lord that \*bought them, and bring upon themselves swift damnation. And Saint *Paul* signifieth more, where hee saith, Of how much forer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Sonne of God, and hath counted the blood of the covenant, wherewith hee was \*sanctified, an unholy thing, and hath done despite unto the Spirit of Grace? *Heb.* 10.29. Also in 1 *Ioh.* 2.2. it is not said, that **CHRIST** is the propitiation for the sinnes of the world, but for the sinnes of the whole world, for to include uniuersall mankind therein, and not to exclude so much as any one of the whole posterity of *Adam*, that ever was, or that now is, or that shall be at any time hereafter.

Q. What is the holy Ghosts sanctifying of people?

A. It is shewed in the Homily for Whit Sunday, where it is said, It is the holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of **GOD**, such as otherwise of their owne crooked and perverse nature they should never have. As for the workes of

*Luk.* 1.74.75.

\* If Christ bought them, his death was efficient or effectual for them, until they abused his grace. See *Jud.* 4. according to the transfiguration in the epistle for *Simon & Judas* day.

\* If he was sanctified with the blood of the covenant, then was Christs death efficient unto him, until he had thus sinned against it. *Heb.* 10.26. 7 In the first part, pag. 209.

*Eph.* 2.7.5.

the spirit, the fruits of faith, charitable and godly motions, if hee have any at all in him, they proceed only of the holy Ghost, who is the onely worker of our sanctification, and maketh us new men in Jesus Christ. Such is the power of the holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he thinke it sufficient inwardly to worke the spirituall and new birth of man, unlesse he do also dwell and abide in him.

1. Cor. 5. 17.

1. Jer. 50. 5.

1. Joh. 3. 3. 6.

1. 1. Cor. 3. 16.

17. and 6. 19.

1. 2. Cor. 6. 16.

17.

1. 1. Pet. 2. 9. 10.

y In the divine service of baptism.

z So it is signified in the Homily of salvation, the third part, page 19.

a In page 13.

b In the end of the order of confirmation, the very words next afore the Catechisme,

2. What is meant by people elect?

A. All such whom God doth choose out of mankind for himselfe, to be temples for his holy dwelling and walking in them, and to be partakers of all his promises, and to set forth his praise, honour, and glory.

2. Who among Infants are the elect?

A. Every one that is baptized dying in his infancy, or whiles he or she is in infancy. So the Church signifieth, where it teacheth us to pray, saying, *Grant that they may ever remaine in the number of thy faithfull and elect children.* For whereas we are to beseech for their ever remaining among the number of the faithful and elect children, it necessarily implyeth, that they being baptized are of the number of Gods elect. For every Infant baptized is justified, is made a member of Christ, a child of God, and an inheritor of the kingdom of heaven, and is endued with the sundry blessings mentioned in the divine service of baptism. The Homily of salvation saith, *Infants baptized and dying in their infancie, are by the blood of Christ washed from their sinnes, and brought to Gods favour.* In the Communion booke it is said, *That children being baptized have*

have all things necessarie for their salvation and are undoubtedly saved. The Lord J E S U S saith, <sup>c</sup> Unto such belongeth the Kingdome of God: and therefore hee willeth that little children be brought unto him for to receive his blessing.

<sup>c</sup> Mar. 10. 14.  
15. 16.

2. Who among those of perfect age are G O D S elect?

A. The Church declareth in the <sup>d</sup> homily of the Nativity, saying, *After Christ was once come downe from heaven, and had taken our fraile nature upon him, he made all them that would<sup>e</sup> receive him truly, and beleewe his word, good trees &c. also the elect and chosen people of God.* Christ saith, <sup>f</sup> Behold, I stand at the doore and knock: if any man heare my voice, and open the doore, I will come into him, and will sup with him, and hee with me. Againe hee saith, <sup>g</sup> Hee that hath my commandements, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my selfe unto him: I and my Father will come unto him, and make our abode with him. Saint Paul hereunto saith, <sup>h</sup> If any man love God, the same is knowne of G O D. Is not such a comming of Christs spirit into one an electing of him to be his temple, from among the many people of the world which <sup>i</sup> stop the eares of their soules, shut the doores of their consciences, and harden their hearts, for to keepe out Christs word and spirit from ruling within them? Whereas the Church <sup>k</sup> saith unto every of her Communicants, *The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soule into everlasting life: and take and eate this in remembrance that Christ died for thee, and feed on him in shine*

<sup>d</sup> Page 173.

<sup>e</sup> Ioh. 1. 12.

<sup>f</sup> Rev. 3. 20.

<sup>g</sup> Ioh. 14. 21. 2

<sup>h</sup> 1. Cor. 8. 3.  
Rom. 8. 28. 29

<sup>i</sup> Zech. 7. 11. 12  
13. Act. 13. 27.

<sup>k</sup> In the administration of the Communion.



thine heart by faith with thanksgiving. And likewise,  
*The blood of our Lord Iesus Christ, which was shed for thee,*  
*preserveth thy body and soule into everlasting life: and drinke*  
*this in remembrance that Christs blood was shed for thee, and*  
*be thankfull.* Are we not taught hereby to account in  
the number of the Elect every one that is a Commu-  
nicant, which appeareth \*truly and earnestly to repent  
of his sinnes, and to be in love and charity with his  
neighbours, and to intend for to lead a new life, fol-  
lowing the Commandements of God, and walking  
from thenceforth in his holy waies? Also seeing that  
the Church signifieth, *That every one which with a true*  
*penitent heart and lively faith receiveth that holy Sacra-*  
*ment, doth spiritually eate the flesh of Christ, and drinke his*  
*blood, doth dwell in Christ, and Christ dwelleth in him, is one*  
*with Christ, and Christ is one with him;* May we not like-  
wise account every one, which appeareth so to receive?  
Doth not Christ pronounce so many to be his <sup>1</sup>cho-  
sen, as come to his feast, having on the wedding gar-  
ment? Wherefore the holy Apostle *Paul* well know-  
ing the nature, property, condition and quality of eve-  
ry of Gods elect, which is of perfect age, intimateth  
the same where he saith unto the Colossians, <sup>m</sup> Put on  
therefore (as the Elect of God, holy and beloved,)  
bowels of mercies, kindnesse, humblenesse of minde,  
meekenesse, long suffering, forbearing one another,  
and forgiving one another, if any man have a quarrell  
against any: even as Christ forgave you, so also doe  
yee. And above all these things put on charity, which  
is the bond of perfectnesse. And let the peace of God  
rule in your hearts, to the which also yee are called in  
one body: and be yee thankfull. Such as declare them-  
selves.

For such only  
the Church ex-  
pecteth to come  
into the holy  
Communion,  
after last ex-  
hortation afore-  
said, and the  
generall  
Confession.

Mat. 23. 10.  
 14.

Colos. 3. 12.  
 3: 14. 15.



selves endeavouring to become so endued, as Saint *Paul* hath afore exhorted, doe shew themselves to bee Gods<sup>n</sup> chosen, as the Church signifieth plainly in the end of her song to be sung after receiving the Communion. \*

2. What measure of Sanctification (or holinesse) doth the holy Ghost work in the elect people of God?

A. The Church saith, <sup>a</sup> God hath shewed to all them that truly beleve his Gospell, his <sup>a</sup> face of mercy in JESUS CHRIST, which doth so lighten their hearts, that they (if they behold it as they ought to do) be<sup>b</sup> transformed to his image, be made partakers of the <sup>c</sup> heavenly light, and of his holy Spirit, and bee fashioned to him in <sup>d</sup> all goodnesse requisite to the children of God.

2. Why from the Creed is the next question concerning the Commandements?

A. Whereas the Church in the homily of Salvation having alleadged sundry ancient Authors affirming that we are justified by faith only, saith, *That it is not so meant of them, that the said iustifying faith is \* alone in man, <sup>c</sup> without true repentance, hope, charitie, dread, and fear of God, at any time and season,* therefore that our faith may be true, lively, and Christian, <sup>f</sup> right and perfect, (as the Church expresseth) it is necessary that we with matters of beleefe doe consider on matters of practice and obedience, because Saint *Paul* signifieth, that the <sup>g</sup> availing faith is that which worketh by love. And Saint *James* saith, *Faith without workes is dead.*

2. Why is it said *The tenne Commandements*? doth God require at our handes, but the observing of tenne onely?

<sup>a</sup> Rom. 8. 14.

Gal. 5. 22. 23.

Eph. 5. 9.

\* See the margin of pages 196. 197. herein

<sup>g</sup> In the homily of falling frō God, the first part, & pag. 55.

<sup>a</sup> 2. Cor. 4. 5.

<sup>b</sup> 2. Cor. 3. 18.

<sup>c</sup> Heb. 6. 4.

<sup>d</sup> Eph. 5. 9.

\* *Credere in Deum est amando tendere in ipsum: inquit Augustin.*

<sup>e</sup> In the second part of the sermon of salvation, page 16.

James 2. 26.

<sup>f</sup> So speaketh the Church in her godly prayers, the one called, *A generall confession* to be said every morning, and the other called, *A prayer* to be said in the morning.

<sup>g</sup> Gal. 5. 6.

*h* Deut. 4. 13.

*z* It is observed, that the foure first Commandements were written in the one table, and the sixe last in the other.

*A.* It is said in *Deuteronomy*, <sup>h</sup> The *L O R D* declared unto you his covenant, which hee commanded you to performe, even tenne Commandements, and he wrote them upon <sup>i</sup> two tables of stone. The said tenne are tenne generall precepts containing in them all the morall and everlasting duties expressed throughout the whole Bible, which wee are to performe to *G O D* and man, whiles we live in this present world.

*Q.* Why is it said, *The same which God spake in the twentieth Chapter of Exodus?*

*A.* For to put difference from the Commandements mentioned in certaine other Chapters of *Exodus*, whose outward or ceremoniall observation concerned the Church of the Jewes, and doth not so now concerne the Catholike Church of Christians.

*Q.* Why is it said *G O D* spake those tenne Commandements? Did hee not in like manner speake all else which he hath given unto us mankind?

*A.* The words of those tenne Commandements <sup>k</sup> *God* himselfe uttered unto the people of *Israel* from out of heaven; but not in like manner did hee deliver his other Lawes concerning ceremonies and Judgements. From whence we are taught, to have most diligent respect unto every one of those principall and everlasting precepts.

*Q.* Why doth *God* begin, saying thus, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage?*

*A.* The Church saith, <sup>l</sup> *God* doth first speake somewhat of himselfe, and of his benefit toward the people of *Israel*, because he had principally care, that the estimation

*k* See in *Buxtorfius* his *Hebrew Grammar de animalia accensum in Decalogo. cap. 5. lib. 1.*

*l* In her larger Catechisme.

mation of the lawes ordeined by him, should not be shortly abated by <sup>m</sup> contempt. And therefore that they might have the greater authority, he useth this as it were an entry, *I am the Lord thy God*. In which words he teacheth, that he is our <sup>n</sup> maker, Lord, and Saviour, and the author of all good. And so with good right by his dignity of a law-maker, he chalengerth to himselfe the authority of commanding: and by his goodnes he procureth favour to his law: and by them both together he imposeth on us a necessity to obey it, unlesse we will be both <sup>o</sup> rebels against him that is most mighty, and unthankfull toward him that is most bountifull.

<sup>m</sup> Deut. 6. 6.

<sup>n</sup> Deut. 10. 12.  
Mal. 2. 10.

<sup>o</sup> Mal. 1. 5. 6.

Q. What meaneth the word LORD here used?

A. It is in the Hebrew text *Iehovah* the onely name of God, which signifieth *Him that is, and that was, and which is to come*; as Saint Iohn speaketh. And Saint Paul saith: <sup>q</sup> Of him, and through him, and to him are all things: To whom be glory for ever. Amen.

<sup>p</sup> Rev. 1. 4. 8.  
See Buxtorff's his Hebrew Lexicon on that most holy name set after the roote יהוה.

<sup>q</sup> Rom. 11. 36.

Q. Why is it said *thy God*?

A. The word GOD is observed to import the supreme essence and nature that is. It in the Hebrew is *Elohim*, which hath in it the signification of *Mightiness*. So that *Iehovah Elohim* interpreted *the Lord God*, is as much as to say, *the eternall Almighty*. And so Saint Iohn saith, That they in Heaven utter of him, saying: <sup>r</sup> Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And whereas it is said, *thy God* (or the GOD of thee,) we are hereby put in mind of the goodnesse of the Lord toward such as are his obedient people. He is the God of *Abraham, Isaac, Iacob*, and of their <sup>r</sup> righteous seed. Such are said to have *Iehovah* for their God, as have made a covenant with

<sup>r</sup> Rev. 4. 8.

<sup>s</sup> So it is said in the prayer of *Mansis* set afore the first booke of the Maccabees. See hereto. Ps. 37. 25.

2 Joh. 3. 31.  
Heb. 5. 9.

him of beleeving in him, and of serving him; and with which people he also is in covenant to be their Saviour, so long as they continue in all conscionable obedience unto him.

2. Unto what nation did God speake these tenne commandments, in such a manner as is afore mentioned?

A. Unto the people of Israel commonly called the Jewes.

2. When did God bring them out of the Land of Egypt?

16 A& 7. 6. 7.

A. After that they had lived therein certaine hundredes of yeeres, He by his mighty hand and out stretched arme brought them out from thence, as it is also recorded in the booke of Exodus.

2. Where were the children of Israel, when God spake all these words unto them?

27 Exod. 19. 20

A. They were then in the wilderness of *Sinai*, wherein God led them along by the hand of *Moses* and *Aaron*.

2. Why is it said, *Out of the house of bondage*?

2 Exod. 5. 7. 8.  
&c.

A. Because Egypt was a place of bondage to the Israelites, they lived not there like free people, but in the latter part of their time there they lived in great slavery.

2. Why doth the Church make mention of these matters unto us, afore the tenne commandments?

y See Erasmus  
his *Enchiridion  
mistic Christiani,*  
it is set forth in  
English, as well  
as in Latine.

A. The Church in her divine wisdom full well knoweth, that the word of God is an everlasting word, and not a meere story (or Chronicle of matters past;) but that withall it signifieth the everlasting wayes of God toward us mankind, and the spirituall condi-

condition of mankind in all generations.

2. Rehearse some saying of the Church for to illustrate this matter.

A. It is said most memorably in the larger Catechisme: GOD rescued the Israelites by his servant Moses from bodily bondage, but he hath delivered all them that be his, by his Sonne JESUS CHRIST from the spirituall <sup>a</sup> thraldome of sinne, and the <sup>a</sup> tyrannie of the devill, wherein els they had lien pressed and oppressed. This kind of deliverance pertaineth indifferently to <sup>a</sup> all men, which put their trust in God their deliverer, and doe to their power <sup>b</sup> obey his lawes. Which if they do not, he doth by this rehearsall of his most great benefit pronounce, that they shall be guilty of most great <sup>c</sup> unthankfulnesse. For let every man imagine the <sup>d</sup> devill that hellish Pharao ready to oppresse him, and how sinne is that foule <sup>e</sup> mire, wherein he most filthily walloweth: let him set before the eyes of his minde hell the most wretched Egyptian bondage, and then shall he easily perceive, that this freedome whereof I speake, is the thing that he ought principally to <sup>f</sup> desire, as the thing of most great importance to him, whereof yet he shall bee most unworthy, unlesse he honour the <sup>g</sup> author of his deliverance with all service and obedience. In like manner saith the <sup>h</sup> Church in her Homily against adultery: CHRIST that innocent Lambe of God, hath bought us from the servitude of the devill, not with corruptible gold and silver, but with his most precious and deare heart blood. To what intent? That wee should fall againe into our old uncleannesse and abominable living? Nay verily: but that we should serve him <sup>i</sup> all the dayes of our life, in holinesse and righteousness, that wee should glorifie

<sup>a</sup> Rom. 6. 13.

<sup>a</sup> Heb. 2. 15.

<sup>a</sup> Tim. 2. 16.

Ioh. 2. 36.

Col. 1. 13.

Act. 10. 38.

<sup>a</sup> Rom. 3. 22.

<sup>b</sup> Ioh. 8. 51.

<sup>c</sup> Ier. 2. 6.

<sup>d</sup> Luk. 13. 16.

<sup>e</sup> Ps. 40. 3.

Isa. 59. 3.

<sup>f</sup> Mat. 2. 22.

<sup>f</sup> Mat. 16. 26.

Act. 26. 18.

<sup>g</sup> Isa. 17. 9. 10.

Ioh. 14. 15.

<sup>i</sup> 1. Cor. 6. 19. 20.

<sup>h</sup> In the 2. part, page 82.

<sup>i</sup> Luk. 1. 74. 75.

k 1. Cor. 6. 10.  
l 1. Ioh. 15. 8.

k glorifie him in our bodies, by <sup>l</sup> purity and cleanness of  
\* life.

Q. What is the first commandement?

A. Thou shalt have none others Gods but me.

Q. What is it to have the Lord for his God?

A. To have for his hearts chiefeft delight that which God is. And whereas the Scripture saith that GOD is a <sup>m</sup> Spirit, Light, and Love, ones desire and labour ought to be for to be joyned and become <sup>n</sup> one with that most blessed spirit, to have his light come more & more into ones mind and understanding, and his righteous love more and more into ones will and affections: and also duely to use all meanes appointed by God to receive and increase in these things.

Q. Whereas it is said, Thou shalt have none other Gods, are there other Gods?

A. Saint Paul saith: ° There bee gods many, so called: Yea hee called the devill the <sup>r</sup> god of this world, because worldly people doe more his <sup>q</sup> will than the will of the God of heaven. He also saith that some have their <sup>t</sup> belly for their God, which are lovers of <sup>t</sup> pleasures more than lovers of God. Such as <sup>t</sup> serve Mammon, that is, which set their affections more on earthly riches, than on the heavenly treasures, have Mammon for their god, &c. It is here also to be noted, that the words *but me* are in the Hebrew, *before me or in my sight*; whereby we are to learne, that we cannot once so much as tend to revolting from God, but that hee is a witnesse of it: for there is nothing so close, nor so secret, that can be <sup>u</sup> hidde from him. Moreover GOD hereby declareth, that he requireth not only the honour of <sup>w</sup> open confession, but also inward and sincere godlinesse of <sup>x</sup> heart, for that  
he

m Ioh. 4. 24.  
r Ioh. 1. 5. and  
4. 8. 16. See  
chap. 3.  
n 1. Cor. 6. 37.  
Ioh. 17. 21. 23.

o 1. Cor. 8. 5. 6.  
p 2. Cor. 4. 4.

q The Church  
declareth how  
such doe wor-  
ship the devill.  
See Homily of  
Regition, page  
225.

r Phil. 3. 19.  
s 2. Tim. 3. 4.  
t Rom. 6. 16.

u Heb. 4. 12. 13.  
w Matt. 10. 32.  
33.  
x Pro. 23. 26.  
Wild. 1. 6. 11. 5.

he is the understander and judge of secret thoughts. All the idoles therefore, which are set up within the y heart of man, (wherein God only and alone <sup>y Ezech. 14.4.7</sup> would be) against which the holy Prophet Ezechiel speaketh againe and againe, are by this commandement forbidden, and Gods true worship in the z Spirit <sup>z Ioh. 4. 23. 24.</sup> is hereby required.

Q. Why doth the Church teach us to say after this commandement and other of the ten, *Lord have mercy upon us, and incline our hearts to keepe this Law?*

A. All we are to pray for Gods mercie toward us, because wee have broken every of the commandements; either in thought, word, or deed. And we are to pray unto GOD for to incline our hearts to keepe every one of his lawes in particular, because Saint James saith: <sup>a Iam 2. 10.</sup> "Whosoever shall keepe the whole law, and yet offend in one point, hee is guilty of all. Also as wee are to pray unto God for to worke in our hearts, that they may be ready and <sup>b</sup> *set to obey all his commandements*; so we for our parts are to remember and observe, what we are to strive unto, Namely to doe that, which God commandeth by Ezechiel: <sup>c Ezech. 18. 31.</sup> *Cast away* <sup>32.</sup> *from you all your transgressions, whereby yee have transgressed, and make you a new heart and a new spirit: for why will yee die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turne your selves, and live yee.*

Q. What is the second commandement?

A. Thou shalt not make to thy selfe any graven image, &c.

Q. Doth this commandement condemne the art of painting and graving, so that it is not lawfull to

O have



have any image at all?

*d* In the lesser  
Catechisme.  
*e* Matt. 21. 10.  
21.

*f* Lev. 26. 1.

*g* Pl. 97. 7.

*A.* Not so: <sup>d</sup> for God in this first Table speaketh not of any artificiall thing, <sup>e</sup> civilly to be used; but only teacheth of things which doe appertaine to the worshipping of God. The Lord explaneth his owne meaning, where he saith in Leviticus, <sup>f</sup> yee shall make you no idoles nor graven image, neither reare you up a standing image, neither shall ye set up any image of stone in your land; to <sup>g</sup> bow downe unto it: for I am the Lord your God.

*Q.* May there be made any image for to bee said to be a resemblance of God?

*h* In the third  
part, and p. 40.

*i* Isa. 40. 12. 13.  
14. 15. 16. 17.  
18. 25, &c.  
*k* Deut. 4. 15.  
16. 17. &c.

*l* As Sauls sacrifice  
or an imagined  
good intent,  
having with it  
a great disobedience of Gods  
commande-  
ments, is by  
Samuel signifi-  
ed to be idola-  
trie. 1. Sam. 15.  
22. 23.  
See ch. 47. and  
therein also  
pages 127. 128.  
&c.

*A.* In the Homily against the <sup>h</sup> perill of Idolatry it is said: *How can God, a most pure spirit, whom never man saw, bee expressed by a grosse, bodily, and visible similitude? How can the infinite Majestie and greatnesse of God, incomprehensible to mans minde, much more not able to be compassed with the sense, be <sup>i</sup> expressed in a small and little image?* Wherefore the LORD said: Take yee therefore good heed to your selves, (for ye saw <sup>k</sup> no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) lest ye corrupt your selves, and make you a graven image, the similitude of any figure, the likenesse of male or female, &c.

*Q.* Whereas by this commandement there is forbidden all outward worshipping of whatsoever is not God, and there is a saying, that some make an idole of CHRISTs ordinance of preaching, declare in what <sup>l</sup> sense that is said.

*A.* They are said to make an idole of preaching, which place even the whole Christian Religion in hearing of Sermons, and in comparison of preaching forth

forth of a pulpit they nothing or very little account of the common prayer and the reading of the Homilies; which also are so wholly taken up with the hearing of sermons, as that they neglect even all other maine and weighty duties required by the Gospell of J E S U S C H R I S T, as to performe more and more the requisite \* repentance, and the manifold obedience, which they owe to God and unto his Church.

2. Rehearse some Scriptures witnessing plainly, that there are great matters to be observed, besides hearing of Sermons.

A. C H R I S T saith: Ye have omitted the <sup>m</sup> weightier matters of the Law, judgement, mercy and faith; these ought yee to have done, and not to leave the other undone. Micah saith: G O D hath shewed thee, O man, what is good, and what the Lord thy G O D <sup>n</sup> requireth of thee; to doe justly, to love mercie, and to \* humble thy selfe for to walke with thy G O D. Saint James saith: ° Pure religion, and undefiled before God and the Father, is this, to visit the fatherlesse and the widowes in their affliction, and to keepe himselfe unpotted from the world. Saint Paul saith: P Though I have the gift of Prophecie, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountaines, and have not charity, I am nothing. The Lord J E S U S saith: ¶ By this shall all men know that ye are my disciples, if yee love one another. Saint John saith: ¶ In this the children of God are manifest, and the children of the devill: whosoever doth not righteousness, is not of G O D, neither he that loveth nor his brother. Wherefore he saith also: ¶ If ye know that hee is righteous, know ye that every one that doth righteous-

\* Described in  
2. Cor. 7. 10.  
11.

Luk. 3. 3. 4. 5. as  
it is expressed  
in the Epistle  
for S. Iohn Ba-  
ptists day, also  
Ezech. 18. 21.  
m Matt. 23. 23.

n Mic. 6. 8.

\* So it is in the  
margin of the  
last translation,  
and in the text  
of the Geneva.  
o lam. 1. 26. 27.

p 1. Cor. 13.

q Ioh. 13. 35.

r 1. Ioh. 3. 10.

f 1. Ioh. 2. 29.

11. Ioh. 4. 7. 8.

16.

11 Matt. 7. 22.

23. 27.

10 Luk. 13. 26.

27.

x For neglecting the fixe works of mercy thereby Christ reckoned up.  
Mat. 25. 42. 43.  
44. 45.

y The fourth part, and p. 137.

\* A diuine sentence euerlastingly memorable. Heeunto may bee added the making in ones self a new heart and a new spirit, and what els is prescribed in Ezech.

18.

7 Matt. 7. 22.

1. Cor. 13. 2.

nesse, is borne of him. Againe he saith: Every one that loveth, is borne of God, and knoweth GOD. He that loveth not, knoweth not God; for God is love. Many (saith <sup>u</sup>CHRIST) will say unto mee in that day, Lord, Lord, have not we prophesied in thy name? and in thy name have cast out devills? And in thy name done many wonderfull workes? And then will I professe unto them, I never knew you: depart from mee, yee that worke iniquity. CHRIST also saith, and it is greatly to be marked: \* Then shall ye begin to say: Wee have eaten and drunke in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence you are; depart from mee all yee workers of iniquity. Hereunto also may be considered for \* what CHRIST will arraigne people in the day of judgement, written by Saint Matthew in his five and twenty Chapter. Most divinely according to CHRISTs voice saith holy Church in the Rogation Homily. *If now therefore ye will have yours prayers heard before Almighty God, for the increase of your corne and cattell, and for the defence thereof from unseasonable mistes and blastes, from haile and other such tempestes; love yee equitie and righteousness, ensue mercie and charitie, which GOD \* most requireth at our hands.*

2. Doe not they likewise erre, which place the perfection or compleatnesse of a minister, in an ability to preach out of the pulpit twice every Sunday?

A. It hath bin afore declared, out of a saying of CHRIST that a man may prophesie in CHRISTs Name, and in his name cast out devils, and in his name doe many wonderfull workes; and yet be unapproved unto

unto CHRIST, if hee be a<sup>a</sup> worker of iniquity. The holy Ghost by Saint *Paul* declareth, that there are to be in a Minister a great many properties more, besides aptnesse to teach: he signifieth that he is to be<sup>b</sup> blamelesse, vigilant, sober, of good behaviour, (or modest) given to hospitality, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not<sup>c</sup> covetous: one that ruleth well his owne house: not a novice, lest being lifted up with pride, he fall into the condemnation of the devill. Moreover hee must have a good report of them which are without, lest he fall into reproach, and the snare of the devill. Also hee is to hold the mystery of the Faith in a pure conscience. In the Epistle to *Titus* he also expresseth, that a Minister should not be<sup>e</sup> selfe-willed, not soone angry, not accused of riot, or unruly; but a lover of good men, (or of good things) just, holy, temperate, holding fast the faithfull word, as he hath beene taught, that he may be able by sound doctrine, both to exhort, and to convince the gainesayers. Saint *Paul* saith unto *Timothy*,<sup>d</sup> Be thou an example of the beleevers, in word, in conversation, in charity, in spirit, in faith, in purity. <sup>e</sup> Fly also youthfull lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they doe engender strife. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, forbearing, in meeknesse instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth: and that they may recover themselves out of the snare of the devill, who are taken captive by him at his will. Also a Minister is to<sup>f</sup> avoid profane and

2. Cor. 11. 15.

b 1. Tim. 3.

2. 3. 4. 6. 7. 9.

<sup>a</sup> *Aquidrogos*  
one which is  
not a lover of  
mony.

Love of earthly  
riches, the set-  
ting of ones  
most heary af-  
fections there-  
on is signified  
to be covetous-  
nesse.

c Tit. 1. 6. 7. 8. 9.

d 1. Tim. 4. 12.

e 2. Tim. 2. 22.

23. 24. 25. 26.

f 1. Tim. 6. 20. 22.

g Tit. 2. 7. 8.

b Ezec. 34. 4.

i Zech. 11. 16.

k A. & 20. 18.  
19. 26.

i Col. 1. 28. 29.

vaine babblings, and oppositions of science, falsely so called: which some professing, have erred concerning the Faith. & He is in all things to shew himselfe a patterne of good workes, in doctrine shewing uncorruptnesse, gravity, sincerity, sound speech that cannot be condemned, that he which is of the contrary part may be ashamed, having no evill thing to say of him. Whereas the Lord findeth fault with many <sup>b</sup> Shepherds of Israel, for not strengthening the diseased, nor healing the sick, nor binding up the broken, nor bringing again that which was drive away, nor seeking that which was lost, nor <sup>i</sup> visiting those that be cut off (or hidden) nor seeking the young one, nor feeding (or bearing) that that standeth still, and for neglecting the like duties, he signifieth that such matters should be Ministers meditations and endeavours. The which were in Saint *Paul*, who said to the Elders of the Church of Ephesus, <sup>k</sup> Yee know from the first day that I came into Asia, after what manner I have beene with you at all seasons, serving the Lord with all humiliry of minde, being pure from the blood of all men. And to the <sup>i</sup> Colossians he saith, Wee warne you every man, and teach every man in all wisdom, that wee may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working which worketh in me mightily. The Church in her Service to be read at the Ordering of Priests declareth the duty of Curates in most divine manner, and signifieth that there are sundry other matters for their meditating, besides for speaking in publike unto the congregation in the holy ordinance that is called preaching.

2. Why doth G O D mention unto the second Commandement, *That he the LORD GOD is a Jealous*

Jealous

ious GOD?

3. The Church saith, There is a most iust reason. For sith that to us which have nothing deserued, onely of his owne infinite goodnesse, hee hath giuen himselfe; by most good right it is, that hee will haue us to be wholly, altogether, and entirely his owne. For this is that bond as it were of an holy mariage. wherein to God the faithfull husband our soules as chaste spouses are coupled. Whose chastity standeth in this, to bee dedicate to God alone, and to cleave wholly unto him; like as on the other side our soules are said to bee defiled with adultery, when they swarve from God to idolatry or superstition. And how much more heartily the husband loueth his wife, and the chaster hee is himselfe; so much is hee more grievously displeased with his wife when she breaketh her faith.

Q. Why is it said, *And visit the sins of the Fathers upon the children; unto the third and fourth generation of them that hate me?*

4. The answer is, To the intent for to shew more vehemently how he hateth idolatry, and with greater fear to restraîne us from offending therein, hee threateneth that he will take vengeance, not onely of them that shall so offend, but also of their children and posterity.

Q. But how doth this agree with the righteousness of GOD, that any one should be punished for anothers offence? The Lord by Ezekiel saith, The son shall not beare the iniquity of the Father. Yea hee saith, What meane yee, that yee use this Proverbe concerning the land of Israel, saying, The fathers have eaten sowre grapes, and the childrens teeth are set on edge? As I liue, saith the Lord God, yee shall not have

In her larger Catechisme.  
f Psal. 44. 3. 4.  
Isa. 48. 9.  
Rom. 5. 8.  
f Mat. 4. 10.  
and 22. 37.  
f 1er. 2. 2.  
2 Cor. 11. 2.  
Eph. 5. 24.  
Isa. 54. 5.  
Hol. 2. 16. 19.  
20.

77 1er. 2. 20. and  
3. 1. Ezech. 6. 9.  
and 16. 15.

x In the larger Catechisme.  
y Exod. 34. 7.  
Deut. 7. 9. 10.  
Isa. 14. 20. 21.  
\* Some understand that it is chiefly meant against such as commit spirituall whoredome.  
z Ezech. 18. 4. 23.



have occasion any more to use this proverbe in Israel.

A. Wee are to observe all the sayings of God, and then in the last part thereof that appeareth which maketh all plaine: to wit, *them that hate me*. Such as continue in hatred towards God, shal have their forefathers sinnes visited upon them; but not such as <sup>a</sup> turne away from their owne sinnes and from their fathers sinnes, and doe that which is lawfull and right: The Lord visited vpon the <sup>b</sup> posterity of *Amalek* the sinne which he did vnto Israel. He visited vpon <sup>c</sup> *Abahs* house the great sinne of *Ahab*: and more like examples there are. It is continually obserued, that on a <sup>d</sup> posteritie walking in the vngodly waies of their ancestrie, God commonly visiteth the sinnes of the fathers; so that very seldome doe any such outwardly prosper in this worlde, apast the third generation. And because so to visit sinnes is the righteous judgement of God, therefore *David* prayeth, <sup>e</sup> Let his posterity be cut off; and in the generation following, let their name be blotted out, &c. According to which righteousnessse the Law detaineth from the children of Traitors the lands which their fathers through treason did lose.

2. Are any so wicked as to hate G O D ?

A. The holy Scripture speaketh of <sup>f</sup> many such. Euery one which hateth that which God is, is a hater of God. They therefore which hate heavenly light, doe hate God, for God is light. And that some doe hate such light, *CHRIST* declareth where he saith, Euery one that doth euill, <sup>g</sup> hateth the light. They are properly said to bee haters of God, which are in the highest degree of sinning, which <sup>h</sup> sit in the seat of the scornfull. Such were the Pharisees and Lawyers of Jerusalem

a Ezech. 18. 14.  
15. 16. 17. 21.  
22.

b 1 Sam. 15. 23.  
c 2 King. 10. 8.  
9. 10. 11.

d Hof. 2. 4.

e Psal. 109. 13.

f Psal. 81. 15.  
and 139. 21.  
Rom. 1. 30.  
g Ioh. 3. 20.  
h The Church  
saith of such in  
her hymn called  
An Informacion,  
That they doe con-  
temne & scorn  
in all other, all  
godlinesse, true  
religion, all hon-  
nesty & vertue.



Jerusalem towards the <sup>i</sup> light held forth by *Iohn* the Baptist. Christ saith, They rejected the counsell of God within themselves.

<sup>i</sup> Joh. 3. 35.  
Luke 7. 30.

2. Why is it said, *That mercy is shewed unto thousands that are lovers of God?*

A. To shew, that hee is much more inclined to mercifulnesse and to liberality, than hee is to severity; like as also in another place he professeth, that hee is very <sup>k</sup> slow to wrath, and most ready to forgive. *Micah* saith, <sup>l</sup> Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? Hee retaineth not his anger for ever, because he delighteth in mercy. Thou wilt performe the truth to *Iacob*, and the mercy to *Abraham*, which thou hast sworn to our Fathers from the dayes of old. *David* saith, <sup>m</sup> Hee regarded their affliction, when he heard their cry. And he remembered them for his covenant, and repented according to the multitude of his mercies.

<sup>k</sup> Psal. 103. 9.  
<sup>l</sup> Micah 7. 18.  
19. 20.

<sup>m</sup> Psal. 105. 44. 45

2. Why after the words, *That love me*, is there added, *And that keepe my Commandements?*

A. The Church saith, <sup>n</sup> Although almost every man perswadeth himselfe to be in charity, yet let him examine no other man, but his owne heart, his life and conversation, and he shall not be deceived; but truly discern and judge, whether he be in perfect charity or not. For he which followeth not his owne appetite and will, but giveth himselfe earnestly to God, to doe <sup>o</sup> all his will and Commandements, he may be sure, that hee loveth God above all things; and els surely he loveth him not, whatsoever he pretend. For hee that <sup>p</sup> knoweth my Commandements and keepeth them, hee it is that loveth me, saith Christ. And again he saith, He that loveth mee, will keepe my words: and he that loveth mee

<sup>n</sup> In the honour of charity, page 42. of the first part.

<sup>o</sup> Act. 13. 22.

<sup>p</sup> John 14. 21.

9 J<sup>h</sup>. 14. 24.  
11 J<sup>h</sup>. 5. 3.

9 *nor, will not keepe my words. Saint Iohn saith, <sup>1</sup> This is love, that wee keepe his Commandements, and his Commandements are not grievous.*

2. What is the third Commandement?

A. Thou shalt not take the name of the Lord thy God in vaine: for hee will not hold him guiltlesse that taketh his name in vaine.

2. What is it to take the name of God in vaine?

f In the larger  
Catechisme.

g Lev. 19. 12.  
h Eccus. 2. 3. 9.  
10. 11. 13. unto  
that chapter the  
Church refer-  
reth in the mar-  
gent of her Cate-  
chisme.

i 1 Chr. 29. 13.  
Pla. 113. 1. 2. 3.

A. <sup>c</sup>To abuse it, either with <sup>s</sup> forswearing, or with swearing rashly, unadvisedly, and without <sup>b</sup> necessity, or with once naming it without a weighty cause. For sith the Majesty of G O D s name is most holy, wee ought by all meanes to beware, that wee seeme not either to despise it our selves, or to give other any occasion to despise it: yea and so to see that wee never once utter the name of G O D without most great <sup>i</sup> reverence, that it may ever appeare honourable and glorious both to our selves and to all other. For it is not lawfull once to <sup>k</sup> thinke, much lesse to speake of G O D and of his workes, otherwise then to his honour. Briefly, whosoever useth the name of G O D otherwise then for weighty causes and for most holy matters, abuseth it.

4 The Church  
in the marg-  
ent of her Cate-  
chisme refer-  
reth unto Wisd.  
1. 1. & 14. 30.  
Eccus. 39. 33.  
34. 35.

2. That wee may the better shun the breaking of this Commandement, rehearse some of the sundry significations, wherein the word *Name of G O D* is taken.

i Pla. 68. 4.  
n Exod. 3. 14.  
n Bar. 4. 22.  
o Rev. 3. 14.  
Ames. 1. J<sup>h</sup>. 2.  
37.

A. By the name of God is meant such words, whereby God is noted forth and distinguished from creatures: as is, *The Lord, Iehovah, <sup>1</sup> Iah, <sup>m</sup> I am, the <sup>o</sup> Eternall, the Almighty, the High and holy one, the most Higbest, the Creatour, Iesus, Christ, Emmanuel, the Father, the Son, the holy Ghost, the <sup>o</sup> truth, &c.* It is also taken for the strength

strength, power or favour of God, as where it is said,  
*p* *In the name of the Lord I will destroy them.* It is taken  
 for the will and commandment of God, as where it  
 is said, *And it shall come to passe, that whosoever will not*  
*hearken unto my words, which he shall speake in my name,*  
*I will require it of him.* It is taken for the beleefe, wor-  
 ship, invocation, celebration, and professing of G O D ;  
 as where it is said, *All people will walke every one in the*  
*name of his God, and wee will walke in the name of the Lord*  
*our God for ever and ever.* It also signifieth his holy  
 word, the sacred Scripture; as where it is said, *Thou*  
*hast magnified thy word above all thy name.* Some ob-  
 serve that by the name of G O D is meant every of his  
 workes, his good creatures, &c. by the consideration of  
 which, God is understood and his power and operati-  
 on perceived; and therefore that in this Commande-  
 ment all unright using of them contrary to their up-  
 right naturall use, is forbidden: and such observation  
 on this precept is according unto truth.

p Psal. 118. 10.

q Deut. 18. 19.

r Micah. 4. 5.

s Psal. 138. 2.

t Psal. 8. 1. 3.

Rom. 1. 20.

1. Tim. 4. 4. 5.

2. Whereas swearing is referred unto this Com-  
 mandement, when may one use the name of God in  
 an oath?

A. The Church saith,<sup>a</sup> when an oath is taken for  
 a just cause, either to affirme a truth, especially if the  
 Magistrate require or command it, or for any other  
 matter of great importance, wherein we are either to  
 maintaine unviolate the honour of God, or to pre-  
 serve mutuall agreement and charity among men.  
 But whensoever we say truth, we may not sweare; for  
 so the estimation and reverence of the name should be  
 abated, and should become of no price, and be contem-  
 ned as common. The Church therefore in her homi-  
 ly concerning swearing declareth, *That when men doe*

<sup>a</sup> In the larger  
Catechisme.

w Exod. 22. 11.

Ios. 2. 12.

2. Cor. 11. 31.

1 Kings 24. 21.

<sup>x</sup> In the first  
part, page 46.  
48.

*swear of custome, in reasoning, buying and selling, or other daily communications, such kind of swearing is ungodly, unlawful, and forbidden by this Commandement of God. For such swearing (saith the Church) is nothing els, but taking of Gods holy name in vaine.*

2. Rehearse what the Church hath delivered concerning an oath to bee taken before a Judge, or upon Gods booke.

A. Thus saith the Church unto us, *When any laying their hands upon the Gospell booke, doe swear truly to so and so, &c. as God may helpe them; and the holy contents of that booke: they must \* consider, that in that booke is contained Gods everlasting truth, his most holy and eternall word, whereby wee have forgivenesse of our sinnes, and bee made inheritours of heaven, to live for ever with Gods Angels and Saints, in joy and gladnesse. In the Gospell booke is contained also Gods terrible threats to obstinate sinners, that will not amend their lives, nor beleieve the truth of Gods holy word, and the everlasting paines prepared in hell, for Idolaters, hypocrites, for false and vaine swearers, for perjured ones, for false witnes bearers, for false condemners of guiltles and innocent ones, and for them which for favour doe hide the crimes of evill doers, that they should not bee punished.*

2. Into what danger doe they fall which wilfully be forsworne, or doe swear falsely, swearing to that which is not true?

A. The Church saith, \* Whosoever doe wilfully forswear themselves upon CHRISTs holy Evangelie (or Gospell) they utterly forsake Gods mercy, goodnesse and truth the merits of our Saviour Christs Nativity, Life, Passion, Death, Resurrection, and

y In the second part of the homily against swearing, page 90.

\* All young persons have need to be informed of the danger of being perjured. There are some which make no conscience of swearing falsely, as not privately, so neither publicly of committing perjury before Authority. And of putting their hands unto a false testimony they make no scruple at all.

y There is added in the margin of the foretold place in th. Homily, to the end that the reader should take notice of what is delivered: Again? Perjurie, an oath before a Judge.

Ascen.

Ascension; they refuse the forgiveness of sins, promised to all penitent sinners; the joyes of heaven, the company with Angels and Saints for ever. All which benefits and comforts are promised unto true Christian persons in the Gospel. And they, so being forsworne upon the Gospel, doe betake themselves to the devils service, the master of all lies, falshood, deceit, and perjurie, provoking the great indignation and curse of G O D against them in this life, and the terrible wrath and judgement of our Saviour Christ, at the great day of the last judgement, when he shall judge both the quicke and the dead, according to their works.

*Q.* What is the meaning of the words, *The Lord will not hold him guiltlesse?*

*A.* It is as much as to say, He will surely punish, he will surely take vengeance on every one, that abuseth his name. <sup>a</sup> Daily experience testifieth in all places, how that wilfull false-swearers doe for the most part die with unexpressible horror of conscience; yea all the time of their life after they be so forsworne, they for the most part, have no inward peace, but the <sup>b</sup> hell-worme gnawing within them, and the unquenchable fire beginning to burne in their soules more and more. And as false swearers do thus fall into the avenging <sup>c</sup> hands of the living God; so all other takers of his name in vaine, doe live void of the peace of God, that most <sup>d</sup> precious inheritance of the Saints in this life, a matter that <sup>e</sup> passeth all naturall understanding. The Church therefore in her <sup>f</sup> Catechisme asketh, saying: *Sith God doth in other places pronounce that hee will punish generally all breakers of his Law, why doth he here particularly threaten them that abuse his name?*

<sup>a</sup> A matter greatly considerable. By swearing, and so calling the eternal infinite wife, and Almighty God for to bee witness unto an untruth or a lie, who perfectly knoweth universall things, is a matter of no small danger.   
<sup>b</sup> Isa. 66. 24.   
<sup>c</sup> Heb. 10. 37.   
<sup>d</sup> Ps. 29. 11.   
<sup>e</sup> Phil. 4. 7.   
<sup>f</sup> The larger.

2. What are the benefits which we receive by the sacrifice of the death of CHRIST?

A. The Church signifieth in the Communion Service, *That innumerable are the benefits, which by his precious blood-shedding he hath obtained to us.* The meaning is, that they are very many. In the Homily for good Friday it is said, *"Christ by his death hath purchased for us the undoubted pardon and forgiveness of our sinnes, whereby he made as one the Father of heaven with us, in such wise, that he take us now for his loving children, and for the true inheritours with Christ his naturall Sonne.* Saint

*m*The first part and page 175.

*x*Rom. 8. 10.

*z*Cor. 5. 19.

*y*Heb. 2. 14. 15.

*z*Joh. 11. 52.

*a*2. Tim. 1. 10.

*b*1. Thes. 5. 10.

*c*Heb. 5. 15. 16.

17.

*\* We may not wreake any sentence of the*

*Church do-*

*ctrine unto our*

*owne purpose,*

*but so to unde-*

*stand her mind*

*in every sen-*

*tence, as that*

*there may be*

*no contrariety:*

*for her Divine*

*service doctrine*

*is a most holy*

*harmony.*

*d*In the second

*part, and page*

*201.*

*Paul* saith, *CHRIST* tooke part of flesh and blood, that through death he might destroy him, that had the power of death, that is, the devill: and deliver them who through feare of death were all their life time subject unto bondage. *z* He died that he might gather together into one the children of GOD, that were scattered abroad. *a* That hee might abolish death, and bring life and immortality to light, through the Gospel. *b* That whether we wake or sleepe, wee should live together with him. *c* That hee might ratifie and confirme his New Testament. Many more are the benefits of his death, which are signified throughout the holy Scriptures. *\** And here it is to be remembred, that all the sayings of holy Church are to be considered together and compared each with other; so shall we perceive her to have the mind of Christ, and to be in unity of faith with the Primitive Church. It is said in the Homily concerning the Sacrament, *d* *It behooveth him that commeth to the body and blood of Christ, in commemoration of him that died and rose againe, not only to be pure from all filthinesse of the flesh and spirit, lest he eat and drinke his owne damnation: but also to shew out evidently, a*

*memory*



memory of him that died and rose again for us, in this point, that ye be mortified to sinne and the world, to live now to GOD IN CHRIST JESUS our LORD. So then we must shew outward testimony, in following the signification of Christs death. And therefore saith the Church also in the Passion Homily, *It shall little availe us to have in meditation the fruits and price of Christs passion, to magnify them, and to delight or trust in them, except we have in mind his examples in passion to follow them.* The consideration hereof moved Saint Paul not to rest content with the historicall knowledge of Christs sufferings; but withall to labour for to know the fellowship of his sufferings, being made conformable unto his death; and so to know CHRIST, and the power of his resurrection.

<sup>e</sup> In the first part, and page 130.

<sup>f</sup> Phil 3. 10.

2. How are the body and blood of Christ verily and indeed taken and received of the faithfull in the Lords Supper?

1. In the Communion Service it is said, *If with a true penitent heart and a lively faith, we receive that holy Sacrament, then we spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us.* In the Gospell after Saint Iohn it being written that Christ said, *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him;* there is added presently after, *The words which I speake unto you, they are spirit and life.* Hence the Church teacheth also for the comfort of such as cannot receive the Sacrament, whensoever they desire it, *That whoso doth truly repent him of his sins, and steadfastly beleeveth that Iesus Christ hath suffered death upon the crosse for him, and shed his blood for his redemption, earnestly remembring the benefitis he hath thereby, and giving him*

<sup>g</sup> Joh. 6. 56.

<sup>h</sup> Verse 36.

<sup>i</sup> In the Service for the communion of the sick.

heartily



\* In the homily  
of the Sacra-  
ment, the first  
part, and page  
199.

(In the Roga-  
tion Homily,  
the first part,  
and page 221.

in the 29.  
Article of Re-  
ligion.

heartily thanks therefore, he doth eat and drinke the body and blood of our Saviour Christ profitably to his soules health, although he doe not receive the Sacrament with his mouth. The saying of the Church is much memorable,\* Thus much we must be sure to hold, That in the Supper of the Lord, there is no vaine ceremony, no bare signe, no untrue figure of a thing absente: but (as the Scripture saith) the Table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of his death, yea the Communion of the body and blood of the Lord, in a marveilous incorporation, which by the operation of the holy Ghost (the very bond of our conjunction with Christ) is through faith wrought in the soules of the faithfull) whereby not only their soules live to eternall life, but they surely trust to win their bodies a resurrection to immortality. There is a saying of the Church not unprofitable to be added here concerning the infinitenesse or immensity of Christs godhead or divine nature, where it is said, *He is invisible every where, and in every creature, and fulfilleth both heaven and earth with his presence. In the fire, to give heat; in the water, to give moisture; in the earth, to give fruit; in the heart, to give his strength; yea in our bread and drink is he, to give us nourishment, where without him the bread and drinke cannot give sustenance, nor the hearbe health, &c.*

Q. Why is it said, *Taken and received of the faithfull?*

A. The Church saith,<sup>m</sup> The wicked, and such as be void of a lively faith, although they doe carnally and visibly presse with their teeth the Sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation doe eat and drinke the sign or Sacrament of so great a thing.

Q. Recite

2. Recite what the Church in her larger Catechisme saith also of the Sacraments nourishing of us.

A. \* The Lord severally gave the signes both of his body and blood, that it might be the more plaine expresse image of his death, which he suffered, his body being torne, his side pierced, and all his blood shed, and that the memory thereof so printed in our hearts should stick the deeper. And moreover that the Lord might so provide for and helpe our weaknesse, and thereby manifestly declare, that as the bread for nourishment of our bodies, so his body hath most singular force and efficacy spiritually to feed our soules, And as with wine mens hearts are cheared, and their strength confirmed, so with his blood our soules are releaved and refreshed: that certainly assuring our selves that he is not onely our meat, but also our drinke, wee doe not any where els but in him alone, seeke any part of our spirituall nourishment and eternall life.

\* In the larger Catechisme it is memorably delivered, *That at length Christ abiding in us, and we again abiding in Christ, we also by Christ abiding in us, may obtaine not onely everlasting life, but also eternall glory which his Father gave him.* See Joh. 17. 23. and 2. Thes. 2. 14.

2. Let somewhat be said on these three great matters required to be in them, which come to the Lords Supper, & so to conclude discourse on the Catechisme. Why is one to examine himselfe whether hee repent him truly of his former sinnes, stedfastly purposing to lead a new life, afore he come to the Communion?

A. The Church sheweth the reason where it saith, <sup>a</sup> Ye are to be exhorted to consider the dignity of the holy Mysterie, and the great perill of the unworthy receiving of the same, and to search and examine your owne consciences, as you should come holy and cleane to a most godly & heavenly feast, so that in no wise ye come but in the marriage garment required of God in holy Scripture, and so come and be received, as worthy partakers of such an heavenly table. And then there the

<sup>a</sup> In the second exhortation afore the receiving of the Communion.

Church declarerh the requisite examination, as also in her Homily, concerning the Sacrament.

*Q.* Why is there added, *Stedfastly purposing to lead a new life?*

*A.* It is likewise said in the Communion Service, You that intend to lead a new life, following the commandements of God, and walking from henceforth in his holy wayes, draw neere, and take this holy Sacrament for your comfort. The Church full well knoweth, that very many which come to the Communion, doe intend nothing lesse than the leading of new lives, that many upon the Communion day will a little bridle themselves, but on the day following and so after, they will declare what spirit reigneth in them, to whom they are subject, and in whose suggestions and workes they are most delighted. The Church in her Homily of the Sacrament likewise prescribeth three things to be most seriously considered of every one that would be a Communicant, *First, to have a right and worthy estimation and understanding of the mystery of the Sacrament. Secondly, to come in a sure faith. And thirdly, to have newnesse and purenesse of life to succeed the receiving of the same.*

*Q.* What is the second requisite matter?

*A.* To examine ones selfe whether he hath a lively faith in Gods mercie through Christ, with a thankfull remembrance of his death. When ones conscience is sure that he is a worker of no iniquity, but an enemy towards all unrighteousnesse which may bee committed against God or man, then may he be certaine that he is under Gods mercie through Christ. And the Church doth divinely adde a lively faith, because it must be a faith striving for the due observing of all Christs commandments.

9 Eph. 3. 2.

2. Tim. 2. 26.

In the first part, and page 198. And in the Homily the said three things are further expressed in very divine manner.

ments. It also addeth, that there must be a thankful remembrance of Christs death: and here it is to be noted, that in the holy Sacrament there is not only a remembrance of Christs death, but also of his life after his death. The Church saith in her Homily for the Communion, we are to render thanks to Almighty God for all his benefits; briefly comprised, in the Death, Passion, and Resurrection of his dearly beloved Sonne. The which thing, because we ought chiefly at this table to solemnise, the godly Fathers named it *Eucharistia*, that is, thanksgiving. Saint Paul saith, 'Alwayes bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. Christ saith: 'As the living Father hath sent me, and I live by the Father: So he that eateth me, even he shall live by me. And whereas Christian thankfulness unto God is not in minde and word onely towards God, but also to bee expressed by kindnesse towards Christs poore members, therefore the Church saith in her Homily, 'None should sit downe at Gods table, who doth not professe his kind affection by some charitable reliefe, for some part of the congregation. \* Some Almes should bee given.

Q. What is the third requisite matter?

A. To examine himselfe whether he be in charity with all men. The Homily saith: In respect of which strait knot of charity, the true Christians in the primitive Church called this supper, *Love*: as if they should say, none ought to sit downe there, that were out of love and charitie, who bare grudge and vengeance in his heart. And it may bee observed, that the three points mentioned in this last answere of the Cate-

q In the second part, page 202. 203. See Saint Basil's saying in page 202.

r 2. Cor. 4. 10. 11.

f Ioh. 6. 57.

z In page 203. of the second part.  
\* Pl. 16. 2. 3.

u Namely of the communion, & in p. 203.

w Charitie is  
the third vow  
in effect. See  
1. John 5. 3. and  
2. Joh. 5.  
Joh. 14. 15. 21.  
23.

x In pages 91.

92. 93. 94. 95.

96. 97. 98.

y 1. Ioh. 4. 8. 16.

z 1. Cor. 12. 31

and 13. 13.

a Pl. 145. 9.

b Col. 3. 14.

c It is said in

thanksgiving

after the Com-

munion; Even

as the cornes by

unity, into one

loafe are knit;

so is the Lord

and his whole

Church, though

hee in heaven sit.

As many grapes

make but one

wine, so should

wee bee but one:

in faith and love

in Christ above

and unto Christ

alone. Leading

a life without all

strife, in quiet,

rest and peace:

from envie and

from malice both

chisme are according to the three matters vowed afore  
baptisme whereby the worship of GOD the Father,  
Sonne, and holy Ghost is signified: For Charity is  
oft declared to bee the true respect unto every of  
Christs commandements. And whereas the Church  
prescribeth no further duty than charity, and her last  
words are for Charity, her Divine Wisdome inti-  
mateth thereby the greatnesse thereof. Hereunto is  
greatly considerable what the late Royall Majestie  
hath left written concerning charity, in his Sacred

\* Meditations on the LORDS prayer. *Charitie is not  
only a divine vertue, but y God himselve is Charitie. Saint  
Paul reckoning the three great Theologicall vertues, with-  
out which no man can be saved, not only puts in charity for  
one, but even for the most z excellent of all, without the  
which the rest are nothing. And it is also the only permanent  
vertue of them all; for Faith and Hope remaine only with  
the elect, while they are in this world, but Charitie is ever  
with them, here and hence for ever. Yea even will ye looke  
to God himselve, a His mercie is over all his workes, and  
mercie is a worke of charitie. Charity dwels with God, and  
all the elect; Angels, and Saints, and men are b clad with  
it c eternally. I know not by what fortune, the dicton of  
Pacificus was added to my title, at my comming in En-  
gland; that of the lion, expresseing true fortitude, having  
him my dicton before. But I am not ashamed of this addi-  
tion; For King Solomon was a figure of CHRIST in  
that, that hee was a King of peace. The greatest gift that  
our Saviour gave his Apostles, immediatly before his As-  
cension, was, that he left his Peace with them; he himselve  
having prayed for his persecutours, and forgiven his owne  
death, as the proverbe is. The footsteps of his charitie being  
so vively imprinted in the disciple whom his master loved,*

and who leaned on our Saviours bosome; as hee said nothing, wrote nothing, did nothing: yea in a manner breathed nothing all the dayes of his life, but love and charitie. To the blessed Virgin and him Christ upon the Crosse recommended their charitable<sup>d</sup> cohabitation together, as mother & son: his stile in all his writings, is full of love & charity, his Gospell & Epistles sound nothing but charitie. Yea S. Ierome maketh mention, that when he was so old, as he could preach and scarce walke, he would many times make himself bee led to the preaching place, and there repeating of these words, <sup>e</sup> Little children love one another, hee would come backe againe; and being asked why hee so often repeated that sentence, his answer was, This is the <sup>f</sup> new and last commandement that our master left us, and if it onely be done, it sufficeth. But above all, the third chapter of his Gospell deserves to be graven in letters of marble, in the hearts of all Christians, especially the sixteenth verse thereof, <sup>g</sup> GOD so loved the world, &c. Wee may see at last, even by his death, how God loved him for his charitie, besides the manifold other proofes, that he gave him thereof during his life; for he died peaceably in his bed, full of daies, and was the notablest Confessour that ever was, albeit no Martyr as all the rest of the Apostles were. To conclude then my description of this divine vertue, Charitie, I remit you to that paterne, which that admirable, learned, and eloquent penne-man of the holy Ghost, hath set forth of her in his <sup>h</sup> thirteenth of his first to the Corinthians, &c. The Church saith in her Homily of Christs <sup>i</sup> Passion. CHRIST delighteth to enter and dwell in that soule where love and <sup>k</sup> Charitie ruleth, and where Peace and Concord is seene. For thus writeth S. John, God is charitie, he that abideth in charity, abideth in God & God in him. And by this (saith he) we shall know

our hearts and  
tongues to cease.  
Whiche if we doe,  
then shall wee  
shew, that wee  
his chosen bee,  
by faith in him  
to lead a life, as  
always willed be.  
d Ioh. 19. 26. 27

e 1. Ioh. 3. 18.

f 2. Ioh. 5.

g Ioh. 3. 16.

h verses 4. 5. 6.  
7. 8.

i In the first  
part, and page.  
179. 180.

k Ioh. 14. 23.



1 Ioh. 3. 14.

\* The Church  
teacheth us.  
true love in the  
song a prayer  
to the holy  
Ghost, for to  
be sung before  
the sermon,  
where it is said;  
*Convert all those  
that bee our foes,  
and bring them  
to thy light, that  
they and wee  
may well agree,  
and praise thee  
day and night.*  
O Lord increase  
our faith in us,  
and love so to  
abound: that  
man and wife be  
void of strife, and  
neighbours about  
us round. In  
our time give thy  
peace, O Lord,  
to nations farre  
and nigh, and  
teach them all  
thy holy word,  
that we may sing  
to thee. All glory  
to the Trinitie,  
&c. Thus the  
Church doth  
teach us to de-  
sire godly uni-

ty among all mankind; So in speciall manner in all Christendome, in the song called, *Veni Creator*, saying; *Of all strife and dissension, O Lord dissolve the bands; and make the knots of peace and love, throughout all Christian lands.* see 1. Cor. 12. 13. m Ioh. 3. 34. Ephef. 4. 7.

that wee be of GOD, if we love our brethren. Yea, and by this shall we know, that we be delivered from<sup>1</sup> death to life, if we \* love one another. But he which hateth his brother (saith the same Apostle) abideth in death, even in the danger of everlasting death, and is moreover the childe of damnation and of the devil, cursed of God, and hated (so long as he so remaineth) of GOD and all his heavenly company. For as peace and charity make us the blessed children of Almighty GOD; so doth hatred and envie make us the cursed children of \* the devill. Whereas the late most excellent Majestie so insisted on Peace and Charitie, is it not a most manifest demonstration, that hee had received the holy Spirit of God in an ample measure? At his Highnesse first comming, did not GOD enlighten his Royall mind for to see the vanitie of those spirits of disobedience, which made up themselves together for to seeke for alteration in the publike Divine Service booke? &c. Who therefore made a proclamation thereto, and caused it to bee set in the beginning of every communion booke. How many a divine sentence ever most memorable is there to bee seene in his Majesties bookes set forth from time to time? And whereas God unto all (saving his onely Son Jesus Christ) gives his spirit by <sup>m</sup> measure, so that in the increase of the spirit is the increase of the heavenly light in the understanding, & the knowledge of divine mysteries: Came there not from the Light Eternal into his Highnes heart an illuminatiō even unto perfection of divine cōprehension, when as his most

excellent



excellent Majestie, (not long afore His Highnesse commended his spirit into the hands of the King of Kings and Lord of Lords) in speciall manner required, that Predestination should be so understood and preached, as it might have no appearance of difference from the divinity thereto in the booke of common prayer? Was not that abundance of heavenly light sent as a pledge unto His Royall Soule for to be received into the Light infinite and eternall? His most sacred Majestie lived a Solomon, delighting in divine Wisdom, Peace, and Charitie: and as his Highnesse thus unto the end delighted in God, so can it not be but that God was delighted in him, and that Hee is received up into glory everlasting.

2. Cor. 1. 12.

Eph. 1. 13. 14.

0 Pf. 73. 24. 25.

and 20. 6. all

Pf. 21.

And for our better understanding of what is the Church-her meaning concerning this her last clause in her Catechisme, *of being in charity with all men*, let us seriously consider and ever remember the expresse delivery hereabout in the end of the first part of the Homily of charity, where the words of the Church are as here followeth. Thus have I set forth unto you what charity is, as well by the doctrine as by the example of CHRIST himselfe, whereby also every man may without error know himselfe, what state and condition he standeth in, whether he be in charity, (and so the child of the Father in heaven) or not. For although almost every man perswadeth himselfe to be in charity, yet let him examine none other man, but his owne heart, his life and conversation, and he shall not be deceived, but truly discern or judge whether he be in perfect charity or not. For hee that followeth not his owne appetite and will, but giveth himselfe earnestly unto God, to doe all his will and Commandements,

he c

he may be sure that he loveth God above all things, and els surely he loveth him not, whatsoever hee pretend : as CHRIST said, *If ye love me, keepe my Commandements. For he that knoweth my commandements and keepeth them, he it is (saith CHRIST) that loveth mee.* And againe he saith, *He that loveth me, will keep my word, and my Father will love him, and we will both come unto him, and dwell with him : And he that loveth me not, will not keepe my words.* And likewise he that beareth a good heart and mind, and useth well his tongue and deeds unto every man, friend and foe, he may know thereby that he hath charity. And then he is sure that Almighty God taketh him for his deare beloved son, as Saint John saith, *Hereby manifestly are knowne the children of God, from the children of the Devill: for whosoever doth not love his brother, belongeth not unto God.*

\* And therefore children are to bee instructed concerning Bishops, for to learne more & more, what is to bee knowne concerning their ministracion, and duely to honour all the same.

p These words are set immediately after the discourse of Baptisme, and afore the discourse of the Lords supper.

Q \* Whereas in the rubricke immediatly following the Catechisme in the Communion booke, it is said: *So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and also can answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then they shall be brought to the Bishop by one that shall bee his Godfather, or Godmother, that every child may have a witnesse of his confirmation: and the title of the Catechisme is, An instruction to be taught and learned of every childe, before he be brought to be confirmed by the Bishop: declare what confirmation is.*

A. The Church saith in her p Catechisme: Parents and Schoo'emaisters did in old time diligently instruct their children as soone as by age they were able to perceave and understand, in the first principles of Christian

Christian Religion, that they might sucke in godli-  
nesse almost together with the nourser milke, and  
straightwaies after their cradle, might bee nourished  
with the tender food of vertue towards that blessed  
life. For the which purpose also little short bookes  
which we name Catechismes, were written: wherein  
the same, or very like matters, as we now are in hand  
with, were entreated upon. And after that the chil-  
dren seemed to be sufficiently trained in the prin-  
ciples of our religion, they brought and offered them  
unto the Bishop: that children might after Baptisme  
doe the same, which such as were elder, who also were  
called *Catechumens*, that is, Schollers of Religion, did in  
old time before, or rather at Baptisme it selfe. For  
the Bishop did require, and the children did tender  
reason and account of their Religion and Faith: and  
such children as the Bishop judged to have sufficiently  
profited in the understanding of Religion he allowed,  
and laying his hands upon them and blessing them, let  
them depart. This allowance & blessing of the Bishop  
our men doe call *Confirmation*. And afterward it saith:  
It is very much to be wished surely, that the ancient  
manner and usage of examining children were re-  
stored againe: for so should parents be brought to the  
satisfying of their dutie in the godly bringing up of  
their children, which they now for the most part doe  
leave undone, and quite reject from them: which  
part of their duty if parents or Schoolemasters, would  
at this time take in hand, doe, & throughly performe,  
there would be a marvellous consent & agreement in  
religion and faith, which is now in miserable sort torn  
asunder. Surely all should not either lye so shadowed,  
and overwhelmed with the darkenesse of ignorance,

¶ The Church  
honoureth the  
wisdom of  
Antiquity. So  
doth it in spe-  
ciall manner in  
the beginning  
of the Service  
of Communa-  
tion. And in  
the sacred me-  
ditation upon  
the Lords pray-  
er, page 13.  
The late most  
excellent Ma-  
jestie declareth  
his unfeined  
dislike of those  
concerners of  
Antiquity,  
which will have  
nothing, but  
all Babylonish  
till their time.

or with dissensions of diuers and contrary opinions  
 bee so disturbed, dissolved, and dissipated, as it is  
 at this day: the more pitie it is, and most to bee sor-  
 rowed of all good men for so miserable a case. In the  
 prayer to be said afore the act of Confirmation, there  
 are mentioned together the sundry graces, wherein we  
 are to desire for to bee confirmed, where it is said:  
*Strengthen them, we beseech thee, O Lord, with the holy Ghost  
 the comforter, and daily increase in them thy manifold  
 gifts of grace, the spirit of wisdom and understanding, the  
 spirit of counsell and ghostly strength, the spirit of knowledge  
 & true godlinesse, and fulfill them, O Lord, with the spirit of  
 thy holy feare:* The which are called the <sup>s</sup> seaven gifts  
 of grace. And the words of the <sup>c</sup> Confirmation or  
 Bishopping it selfe are pronounced by the Bishop  
 laying his hand upon every child, severally, saying:  
*Defend, O Lord, this child with thy heavenly grace, that  
 he may continue shine for ever, and daily increase in thy  
 holy spirit more and more, untill he come unto thine ever-  
 lasting Kingdome.* And the reason of the laying on of  
 the hands is delivered in the prayer to bee said when  
 Confirmation is done, where it is said: We make our  
 humble supplications unto thee for these children, up-  
 on whom (after the example of the holy Apostles)  
 we have laid our hands, to certifie them (by this signe)  
 of thy favour and gracious goodnesse toward them:  
 let thy fatherly hand, we beseech thee, ever bee over  
 them: let thy holy Spirit ever be with them, & so lead  
 them in the knowledge and obedience of thy word,  
 that in the end they may obaine the everlasting life  
 through our Lord IESUS CHRIST. The Church  
 also hath said: <sup>s</sup> The holy Fathers of the primitive  
 Church, taking occasion and founding themselves up-

<sup>r</sup> See chap. 84.

<sup>f</sup> See chap. 54.

<sup>s</sup> In the Decla-  
 ration of Re-  
 dion.

on.

on the said Acts and deeds of the Apostles, and considering also, that such as had once received the gifts and benefits of the holy Ghost, by the Sacrament of Baptisme, might and oftentimes did indeed, by temptation, frailtie, or otherwise by their owne sinne and malice, \* lose and fall from the same again : did use & observe ( as it hath bin hitherto by succession of ages continued ) that all Christen people should after their baptisme, bee presented to their Bishops, to the intent that by their prayers, and imposition of their hands upon them, they should be confirmed, that is to say, they should receive such gifts of the holy Ghost, as whereby they should bee so corroborated, & established in the gifts & graces before received in baptisme, that they should not lightly fall again from the same : but should constantly reteine them, and persevere therein, and should also be made stronger and hardier, as well to confesse boldly and manfully their faith, before all the persecutors of the same, and to resist and fight against their ghostly enemies, the world, the devill and the flesh : as also to beare the crosse of CHRIST, that is, to suffer and sustein patiently all the afflictions and adversities of this world, & finally, that they should attain increase & abundance of \* vertues & graces of the holy Ghost. The ancient Fathers have written much for to set forth the dignity of this Ordinance of the holy Gospell. \* Laying on of hands is the fourth principle of the word of Christ: therefore a point of necessary meditation. And although there is understood laying on of hands in Ordering of the holy Ministerie, yet this ordinance is there also included, and in no wise to be excluded. In baptisme we are borne againe unto life; but after ba-

\* Children of youth have need to enjoy benefit of the Episcopall ministration, besides of the Diaconall and the Pastorall, hence the ground of the holy ordinance of Bishopping may be known.

\* Such as profess to bee devout, should observe the true devout deliveries of godly antiquitie, & not set light of all the same, as too many in these times do.  
u Heb. 6. 21

ptisme in this holy ordinance we are confirmed for to fight the good fight of faith. In Baptisme wee are washed, but in this after baptisme we are strengthened, that unto the regenerate the holy Ghost may be present a keeper, and a comforter, and a defender. The Church also hath signified, that if the holy ordinance of Confirmation be <sup>w</sup>orthily taken, thereby is received more abundantly ghostly strength, aid and comfort. And therefore is very wholsome and profitable, and so be desired, and reverently received. Now the cause why some receive the said sacred Ordinance and are not the better, is, because they receive it unworthily, like as many unworthily receive the Lords Supper, and are nothing benefited thereby. Whoso would enjoy the said blessing, are to learne afore they seeke for it, the meaning of the Catechisme, the ground and necessity of Confirmation, as it is shewed in the <sup>\*</sup>common prayer booke; they are to consider what the <sup>\*</sup>seaven graces of the holy Ghost are, which are the more abundantly received by due taking of this ordinance, and to be resolved for to enter and continue in the Christian warfare fighting in it manfully and zealously under CHRISTs banner against sinne, the world, and the devill; and so to hunger and thirst after the benefits of Confirmation, which whoso unfeignedly doe before GODs all-seeing eyes, he then in the act of the Bishopping, and afterward more and more according to his wisdom and goodnesse, giveth all that is prayed for in the Service thereof.

2. Cannot a Priest or Pastour reading the Service of Confirmation, and laying his hand upon the head of every child, performe the Confirmation?

4. In no wise: for it is <sup>\*</sup>only proper to the order of Bishops,

<sup>10</sup> This is much to be noted, that (as the Church signifieth) in the worthy receiving of the Sacraments and holy Ordinances, the benefit of them is enjoyed.

<sup>\*</sup> Immediately afore the Catechisme therein. See chap. 54.

<sup>\*</sup> See Chap. 84.

a Priest can not minister Confirmation.



Bishops, and is therefore called a *Bishopping*. It is recorded in the Acts of the Apostles, that though Philip did convert unto the faith people of Samaria, and did baptize them, yet it was by the Apostles <sup>y</sup> laying on of their hands, that they received the holy Ghost. The giving of the holy Ghost is by G O D disposed unto the Apostolicall or Episcopall order. The keyes of the Kingdome of heaven are committed by G O D into the hands of the Clergie: and as to Absolve is the worke of the Priesthood, so to confirme is the worke of the High-priesthood. A lay person hath not spirituall power to performe the Absolving of a penitent sinner, but he that is in the <sup>2</sup> priesthood: so to *Confirme*, to cause such a measure of the holy Ghost to descend upon a baptized partie, a Priest hath not enough spirituall power, but a *\* Bishop \** only. A Priest cannot make a Priest or Deacon, but a Bishop can, according as it is prescribed in the booke of the Ordering of the Ministry. The reason is, The Almighty G O D in all his workes hath set and keepeth a constant course, as well here on earth, as in heaven. The Moone hath not that power, which the Sunne hath; neither is there the like influence from all the starres; but from some is more, from some is lesse. God worketh with what is done according to his Ordinance, but not otherwise. It is so in civill administrations: for if any put the Kings Majesties Seale unto a writing, who have not from His Highnesse authority thereunto, is it of any validity or force, when it commeth to be considered?

2. It hath beene afore treated sundry times concerning Bishops, now adde in a word, what is an Archbishop?

4. Even as among many naturall Fathers conside-

y Act. 8 14. 17.

2 Mar. 16 19.  
Jh. 20 22 23.

\* Acts 19 6.

\* As every one in temporall power can effect what the Kings Majesty with the law of the kingdome enableth him unto, so every one in spiritual order can effect that as God enableth him unto, and which ability his word hath signified to be annexed and appropriated unto such an order in the holy ministry.



\* An Archbishop is a father in God highest grown up into Christ in all things.

See Eph. 4. 15.

b That is, hath the amplest measure in grace. See Eph.

4. 7.

c Therefore there was a difference among the Apostles, some were chiefe than others, See cap. 37. and 2. Cor.

13. 11.

d Gal. 2. 9.

e Gal. 2. 7.

f Namely the Archiepiscopall.

g Acts 15. 7. 12.

h 13. 28.

red together, one of them is the eldest in nature : So among \* Fathers in God considered together one is the<sup>b</sup> eldest in grace: for which cause the word *grace* is used unto an Archbishop. The holy Scripture delivereth, that among CHRISTs Apostles some were chiefe or *Arch.* Saint *Paul* saith, Hee was not a whit behind the very <sup>c</sup>chiefeſt Apostles. He signifieth that *James*, *Peter*, and *Iohn* were <sup>d</sup>pillars. And when as *Peter* had the oversight of the Circumcision (the people circumcised) and *Paul* of the Gentiles (the uncircumcised,) were not these two Apostles in degree <sup>e</sup>above other Apostles? Saint *Paul* saith, When *James*, *Cephus*, and *Iohn*, who seemed to be pillars, perceived the grace that was given unto mee, they gave to me and *Barnabas* the right hands of fellowship. And Saint *Paul* thereby signifieth that he was endued with such a measure of grace, as are the fathers of the <sup>f</sup>oldest age in Christ. It is not expedient to expresse, in this Catechetickall treatise the most high understanding in the great mystery of godlinesse, which is in those of the said spirituall age or degree. We reade, that in the first Christian councell mentioned in the Acts of the Apostles, they which among the Apostles were the pillars, determined of matters, whereabout difference was: and they could say, <sup>g</sup>*It seemed good to the holy Ghost, and to us, &c.* And whereas among all in the Clergie they are the neereſt unto G O D, and doe comprehend the universall matters pertaining unto Christian religion, in so much as if a Bishop chance to be in doubt about the meaning of the Church concerning the use of a matter in the Liturgie, he is (as it is written in the Communion booke) to send for resolution thereof unto the Archbishop: it is therefore the duty of all in the Clergie for

to remember what the holy Ghost hath commanded,  
<sup>h</sup> *Ye younger, submit your selves unto the Elder:* And where the inferiour duely submitteth unto the superiour, there is <sup>i</sup> order observed, there is <sup>k</sup> unity, there the Lord commandeth the blessing, even life for evermore; that is <sup>l</sup> Jerusalem, the name of that ciy is, <sup>m</sup> *The Lord is there.* But where the younger account themselves to have more, or as much understanding in matters of religion, as have the Elder, and so will not submit unto their judgements, but follow the imagination of their owne minds; there is <sup>n</sup> confusion wrought, there is division, there is Gods cursing, darknesse in the understanding, and disorderlinesse in the conversation; that is *Babylon*, and it is the ill spirit which <sup>o</sup> worketh in all persons of disobedience.

<sup>h</sup> 1. Pet. 5. 5.

<sup>i</sup> 1. Cor. 14. 40.

Col. 2. 5.

<sup>k</sup> Psal. 133. 1. 3.

<sup>l</sup> Psal. 122. 3.

<sup>m</sup> Ezech. 48. 35

<sup>n</sup> James 3. 14.

15. 16.

<sup>o</sup> Eph. 3. 2.

2. Whereas after that one hath duely fed of the milke of the word, hee is to eate of meat stronger and stronger, and from exercising in the Catechisme for to proceed unto meditating in the rest of the Divine Service; and also to reade the word of G O D, the which in very many places is hard to be understood, recite therefore out of some godly and learned Writer, what counsell is delivered for to be observed unto the attaining more and more of the mind and meaning of G O D in the holy Scriptures.

<sup>p</sup> Namely Sebastian Castellio, of whose worth see what is delivered in *Riders Dictionary* printed anno 1633.

This his declaration agreeeth with the doctrine of the homilies called an exhortation and an information.

A. A certaine most godly and most learned <sup>p</sup> Writer hath afore his renowned translation of the holy Bible into Latine, in the fourth edition thereof, thus declared, what is the one onely way to understand the holy Scriptures, saying, *Even as a man consisteth of a body and a soule, as that the body is the dwelling place of the soule: so the holy Scriptures consist of the letter and the spirit, as that the letter is as it were an abiding place:*

of.

92. Tim. 3. 15.  
16. 17

13. Jer. 10. 14.

1. 1. Cor. 2. 11.

2. Mat. 11. 27.

3. Mat. 11. 25.

4. Heb. 11. 6.

5. Ion. 8. 12. and

12. 36.

6. Mat. 11. 29.

7. Mat. 16. 14.

8. 1. Cor. 3. 18.

9. Ill. 55. 7.

10. Ion. 2. 17.

of the spirit. And even as beasts can see the body of man, and hear his voice, but cannot understand cleerly his mind or speech, because they are not endued with the same soule, with whose eyes they can be able so to perceive : likewise of the holy Scriptures (which are come forth for to instruct and edify true man) the ungodly can see the letter and heare the words, but what is the spirit of the letter, and whitherto the minde of God tendeth, they onely doe understand, which are endued with the same spirit. The ungodly indeed doe no more perceive that spirit, then <sup>r</sup> beasts doe the speech of men, of whom only a few voices they doe understand, and them also scarce, as namely, cryings out, rebukings, encouragings, threarnings. So the ungodly doe see in the holy Scriptures what is told, what is commanded or forbidden : but they have not the spirit, and as it were the marrow of the letter. For even as the affaires of man the spirit of man onely knoweth : so the <sup>r</sup> things of God none knoweth but the spirit of God, and <sup>r</sup> he whom that spirit teacheth. But that spirit teacheth <sup>r</sup> none but the apt to learne : that is, those which by <sup>r</sup> faith come unto CHRIST our righteousnesse, being humble, <sup>r</sup> lowly, and ready, leaving the <sup>r</sup> judgement of the flesh and their owne will, to <sup>r</sup> obey the will of God. These things may be declared plainly by many oracles and examples, out of which I will produce some, that I may shew, that sinne and mans wisdom and the love of ones selfe, is the cause that men doe not understand Gods matters : and that by how much every one doth the further depart from these things, by so much is he the more <sup>r</sup> understanding in the things of God. Now the first and greatest oracle is, that *Adam* afore he sinned, had the know-  
ledge

ledge of G O D, and of divine things, so that hee gave names unto beasts, unto every one according to his nature, and hee presently knew the beginning of his wife, made of his rib he asleepe, and <sup>a</sup> prophesied concerning her. The same after he sinned and followed the judgement and minde of the flesh, fell into so great ignorance, that he would <sup>b</sup> hide himselfe among the trees from the sight of God : which indeed was a very great blindness, that he would hide from the eyes of God seeing all things. And what came to passe in *Adam*, the same also was done in his posterity afterwards, that if any were beleiving and obeying of God, those God chose and manifested his will unto them, but not to others. For an example is *Enoch*, who, where as he <sup>c</sup> lived according to the wil of God, was taken up unto G O D ; and *Noah*, being the most <sup>d</sup> righteous of his time, God shewed unto him his purpose concerning the <sup>e</sup> flood, a matter indeed of very great moment: which same thing also he did in *Abraham*, that he would shew unto him his will concerning Sodome and Gomorra, of which matter God himselfe delivereth this reason, <sup>f</sup> saying, Shall I hide from *Abraham* the thing which I will doe ? seeing that *Abraham* shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, that they keepe the way of the Lord, to doe justice and judgement, that the Lord may bring upon *Abraham*, that which hee hath spoken of him. The same did *David* write, <sup>g</sup> What man is he that feareth the Lord ? him will he teach in the way that hee shall chuse : his soule shall dwell at ease, and his seed shall inherit the land. The secret of the Lord is with them that feare him : and he will shew them his cove-

a Gen. 2. 23. 24.

b Gen. 3. 8.

Ier. 23. 24.

Heb. 4. 13.

Psal. 139. 7.

c Gen. 5. 22.

d Gen. 6. 9.

e Gen. 6. 13.

17. 18.

f Gen. 18. 17.

18. 19.

g Psal. 25. 9.

12. 13. 14.

*b* Psal. 119. 97.  
98. 99. 100. 101

*i* Prov. 1. 7.

*k* Wisd. 1. 4. 5.

*l* Eccles. 1. 16.  
17. 18. 20.

*m* and 3. 19.

*n* and 43. 33.  
*o* Isa. 8. 16.

*p* Isa. 29. 10. 11.

nant. Againe saith *David*, <sup>h</sup> O how I love thy law ; it is my meditation, all the day. Thou through thy commandements hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation, I understand more than the ancients, because I keepe thy precepts. I have refrained my feet from every evill way, that I might keepe thy word. *Solomon* saith, <sup>i</sup> The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction. Againe saith *Solomon*, <sup>k</sup> Into a malicious soule wisdom shall not enter, nor dwell in the body, that is subject unto sinne. For the holy spirit of discipline will flie deceit, and remove from thoughts which are without understanding; and will not abide when unrighteousnesse commeth in. And *Iesus* the son of *Sirach* saith, <sup>l</sup> The feare of the Lord is the fulnesse of wisdom, and filleth men with her fruits. Shee filleth all their house with things desireable, and the garners with her increase. The feare of the Lord is a Crowne of wisdom, making peace and perfect health to flourish; both which are the gifts of *G O D*; and it enlargeth their rejoycing that love him. The root of wisdom is to feare the Lord, and the branches thereof are long life. Again he saith, <sup>m</sup> Many are in high place and of renowne: but mysteries are revealed unto the meeke. The Lord hath made all things, and to the <sup>n</sup> godly he hath given wisdom. *G O D* by *Isaiah* saith, Binde up the testimony, <sup>o</sup> seale the law among my disciples. And after that the Prophet had inveighed against the wickednesse of the Israelites, which was the cause that they could not understand divine doctrine, thus he saith, <sup>p</sup> For the Lord hath poured upon you the spirit of deepe sleepe; and hath closed your eyes:

eyes: the prophets and your rulers, the seers hath hee covered. And the vision of all is become unto you as the words of a booke that is sealed, which men deliver to one that is learned, saying, Reade this, I pray thee: and he saith, I cannot, for it is sealed. G O D also having described unto *Ezechiel* his holy temple (wherein the mysteries of the Christian Religion are shadowed out) saith thus unto the Prophet, <sup>a</sup>Thou sonne of man shew the house to the house of Israel, &c. In *Daniel* it is said, <sup>a</sup>Many shall be purified and made white, and tryed: but the wicked will doe wickedly: and none of the wicked shall understand: but the wise shall understand. In *Hosea* it is said, <sup>a</sup>Who is wise, and he shall understand these things? Prudent, and he shall know them? Likewise in the new Testament the same things are delivered. CHRIST spake to them that were <sup>a</sup>without only in parables, that is, figuratively, and in covered words: but to his owne disciples, that is, to beleivers, to the endued with <sup>a</sup>charity, to the obedient, and to such as followed him he <sup>a</sup>expounded all things afterward apart. *Paul* himselfe finisheth the whole matter in few words, saying, <sup>a</sup>G O D hath revealed the secrets (or mysteries) unto us by his spirit: for the spirit searcheth all things, yea the deepe things of God. But the naturall man receiveth not the things of the spirit of God, for they are foolishnesse unto him: neither can he know them, because they are spirituallly discerned. But he that is spirituallly judgeth (or discerneth) all things. Out of these and many other places it appeareth; that the minde of God, and the secret counsailes lying hid in the holy Scriptures are knowne to the faithfull onely, to the godly and religious, and to the endued with the spirit of God. For God is a King which manifesteth his coun-

<sup>a</sup> *Ezech.* 40. 4.  
and 43. 10. 11.

<sup>a</sup> *Dan.* 12. 10.

<sup>a</sup> *Hos.* 14. 9.

<sup>a</sup> *Mar.* 4. 11.

<sup>a</sup> *Gal.* 5. 6.  
<sup>a</sup> *1 Cor.* 13. 1. 3. 3  
<sup>a</sup> *Mar.* 4. 34.

<sup>a</sup> *1 Cor.* 2. 10.  
14. 15.



y Acts 4. 13.  
 1. Cor. 1. 26. 27.  
 28.  
 z Luke 24. 45.  
 a Prov. 2. 5. 7.  
 b Ioh. 7. 48. 49.  
 Acts 17. 18.  
 1. Cor. 2. 6. 7. 8.

c Acts 7. 51.

d Mat. 23. 2. 3.

e Mat. 23. 24.

f Mat. 16. 6..

failes to none but to his faithfull friends, as we see the Kings of this world themselves to doe. Therefore one may observe from the beginning of the world, that none except the godly have bin admitted into the counsell of God. Afore there was mentioned *Enoch*, *Noah*, *Abraham*: the same may one say concerning *Isaac*, *Jacob*, *Ioseph*, *Moses*, *Ioshua*, *Samuel*, *David*, and the other Prophets and Apostles servants of Christ, to whom whether they were learned or <sup>y</sup> unlearned, God made manifest his will, and <sup>z</sup> opened their mind for to understand the Scriptures. But the ungodly, and such as <sup>a</sup> rely on their owne judgement, although they understood all <sup>b</sup> learning, never understood the spirit of the Scriptures, but rather persecuted it, as *Steven* did upbraid unto them, saying: Yee stiffe-necked and uncircumcised in heart and eares, yee doe alwayes <sup>c</sup> resist the holy Ghost; as your Fathers did, so doe yee. And if so be that the ungodly have at any time prophecyed, or have spoken concerning divine and spirituall things, as did, *Balaam*, *Saul*, *Caiphas*, the Scribes and Pharisees, yet they truly understood not the mind and spirit of God, but so spake of things unknowne unto themselves, as if a French man hearing a Dutch man endiring words unto him, should speake in Dutch those matters which himselfe understands not. CHRIST seemeth to declare this, where he saith: <sup>d</sup> The Scribes and Pharisees sit in *Moses* seate: what things they say, doe yee: for they say, and doe not. And concerning the same he saith elsewhere: <sup>e</sup> Let them alone they are blinde and leaders of the blinde; and hee biddeth his people beware of their <sup>f</sup> leaven. As if hee had said this: In that they teach *Moses*-his Laws, ye are to obey them: but in that they see not, but reject the minde and spirit of those commandements,



mandements, which is uttered by me, they are blind. For examples sake: *Moses* wrote: Honour thy Father and thy Mother: this while they teach, they are to be obeyed. But when as they with their sophistries doe deprave the same precept, and by their false and covetous interpretation, draw away <sup>s</sup> children from the true honouring of their parents, they are blinde and doe <sup>h</sup> corrupt the commandement of God. The same while they teach, that ceremonies and sacrifices are to be observed according to *Moses* Law, are to be followed: but while they reject me, who shew the mind and spirit of those ceremonies and sacrifices, and being puffed up with a vaine (or unprofitable) knowledge of the letter doe too stiffely (or stubbornly) hold to it, they refuse the truth and sense of the letter, and the will of God, and doe not <sup>i</sup> truely understand the Law. For if they did understand, certainly they would not reject **C H R I S T**, which is the <sup>k</sup> end of the Law. Neither truly only doe not the ungodly understand the spirit of God, but also if there be any one to whom there is given some knowledge of him, hee unlesse hee endeavour diligently that hee may grow therein, loseth that very knowledge, which he had: which very matter the Lord declareth, whiles he bidderth that the talent be taken away from him, which put it not to increase, and be given to him which hath ten. For to him which hath, it shall be given, and from him which hath not, even that very same which hee hath shall be <sup>l</sup> taken away. The which we see came to passe unto *Saul*, who having the spirit of God; was <sup>m</sup> for his disobedience deprived of it, & became thereby seaven times <sup>n</sup> worse, than ever he had bin afore. Which things seeing they are so, all which would apply their minds to the study of the holy Scriptures,

g Mat. 15. 5. 6.

h Zeph. 3. 4.

i Cor. 2. 17.

j 1. Tim. 1. 7.

k Rom. 10. 2. 3.

4.

l Mat. 25. 25. 27.

m 1. Sam. 10. 6.

n 7. 10.

o And 16. 14.

p and 15. 26. and

q 18. 15. 16. 17.

r 18.

o Luke 24. 25.  
Ioh. 5. 46. 47.

p Ioh. 7. 87.

q 2. Cor. 5. 17.  
r Col. 1. 13.  
s Rom. 6. 18. 22.  
t Acts 15. 9.

u 1. Cor. 6. 11.  
w Eph. 5. 8.

x Rom. 10. 12.  
and 2. 11.

y 1. Thes. 1. 3.  
Rom. 1. 13.  
Prov. 4. 13.  
z 1. Pet. 2. 9.

and to the knowing of Gods will, are to be exhorted, that they doe it in what way and in what manner it ought to bee done. First that they ° beleeve those things to bee true, which are written there : For unlesse they will beleeve, they shall not understand, but will account the holy Scriptures to be prophane. Then afterward ( which also is the fruit of beleeve ) that they subject their will to <sup>p</sup> Gods will, ready to doe whatsoever God hath commanded, whether it bee sweet or bitter, whether light or heavie, whether easie or hard. For that is the nature of faith ( by which we must bee saved, and without which we cannot please God ) that not only it doth justifie a man, and procure to him pardon of sinnes through **C H R I S T** ; but also by causing to him a new <sup>q</sup> spirite, doth deliver him from the power of the devill, and set him at <sup>r</sup> liberty for the service of God. Faith <sup>s</sup> purifieth the heart, and maketh a man of unjust to be just, of disobedient obedient, of carnall spirituall, of earthly heavenly, of ungodly <sup>t</sup> godly : to be short, of an old man and sonne of darkness, it maketh a new creature and a son of <sup>u</sup> light, who casting away the works of darknesse putteth on the armour of light, & bringeth forth fruit unto righteousness, as afore he brought forth fruit unto unrighteousnesse. If then any one endued with this faith, mind and will, will come to the study of the holy Scriptures, whether he be learned or unlearned, whether poore or rich, whether male or female, ( for God hath no <sup>w</sup> respect of persons ) he shall truly understand them, and read them with fruit, and from thence shall become daily <sup>x</sup> better, and shall <sup>y</sup> wonder that there lie hid those treasures of heavenly wisdom, which afore he never thought of. But if any one will obey his own will, and retaine humane, that is, foolish wisdom, and  
not

not forsake his vices and sins, but only either beleeve or performe, as much as shall like his lust and flesh, he being blinded through his owne corrupt will, shall not see the <sup>a</sup> spirit of the holy Scriptures; and not following them, but drawing & <sup>b</sup> wresting them according to this owne pleasure, and from thence every where seeking about for defences, and <sup>c</sup> coverings, and protections for his sins, shall attain no other thing, than a <sup>d</sup> vaine knowledge of the letter, wherewith he being puffed up, will become daily by how much the more skilfull, by so much the more <sup>e</sup> desperately naught, as is the Dutch proverbe. This we see came to passe unto the Scribes and Pharisees, who although they professed the holy Scriptures, and were daily conversant in the study and reading of them, yet because they would not <sup>f</sup> forsake their own understanding, vices and will, they erred so farre from the minde and spirit of them, that they crucified CHRIST the true and divine expounder of them: and this very same thing will come to passe unto all so affected and so disposed as they were. Wherefore goe to now, O ye all which take those holy bookes into your hands, <sup>g</sup> cast away prophane minds: beleeve God: forsake your owne will, and give over your selves; with a lowly, pliant, obedient, and altogether <sup>h</sup> childlike, that is, a teachable mind, so to be informed of God, as <sup>i</sup> a child doth to his teacher: and with the same mind <sup>k</sup> pray unto God continually: & <sup>l</sup> leave not off, afore ye have obtained your desires: For whosoever seeketh, <sup>m</sup> findeth; and he which asketh, obtaineth, and to him that knocketh, it is opened. By this one only way ye shall understand the will of GOD, and living according to it, and forsaking your owne will, and <sup>n</sup> fighting against your owne selves, through faith in Jesus CHRIST the Saviour

<sup>a</sup> Ioh. 3. 3.  
<sup>b</sup> 1. Cor. 2. 14.  
<sup>c</sup> 2. Pet. 3. 16.

<sup>d</sup> Gen. 3. 7.  
<sup>e</sup> Isa. 30. 1.  
<sup>f</sup> Matt. 13. 14.

<sup>g</sup> 2 Tim. 3. 17.

<sup>h</sup> 1. Cor. 3. 18.  
<sup>i</sup> Isa. 55. 7.

<sup>j</sup> Ezech. 18. 31.

<sup>k</sup> Mar. 18. 3.  
<sup>l</sup> Pl. 131. 2.  
<sup>m</sup> 1. Pet. 2. 2.  
<sup>n</sup> Pl. 25. 4. 5.

<sup>o</sup> 1. Thes. 5. 16.  
<sup>p</sup> Isa. 62. 7.  
<sup>q</sup> Matt. 7. 7. 8.

<sup>r</sup> Luke 14. 26.  
<sup>s</sup> Col. 3. 5.  
<sup>t</sup> Prov. 16. 32.

Saviour of the world, at length ye shall attaine unto everlasting life.

2. May not any one attaine the understanding of the holy Scriptures, by considering the context, and by comparing place with place, &c. without entring into such a devoutnesse of mind and life, as *Cassellio* hath prescribed?

4. The comparing of one scripture with another, &c. is profitable unto the more full perceiving of the deliverie of many points or matters; but there was never as yet any one, that could apprehend the great mysterie of godlinesse, nor ever can any one possibly perceive the same by any endeavour whatsoever; unlesse he duely attend unto the interpretation delivered by the holy Fathers of the Church, and strive to doe the whole will of God, and so become<sup>e</sup> enlightened by his holy spirit. The unexpressable diversitie and contrariety of understanding of Gods matters, whereinto all they in these latter times have fallen, and continually doe fall, which submit not unto the guidance of the holy Fathers of the Church, but follow the imagination of their own minds, is a most manifest proof of the utter impossibility of knowing aright so much as the principles of Gods word; without having help of such as are the guides in the Apostolicall Church, and without entring into such an uprightnesse of heart and conversation, as is afore declared requisite to bee sought after.

*F I N I S.*

*Glory be to God in the highest, and all due honour be ascribed unto his Church on earth. Amen.*

• See all ch. 48.  
of the Chri-  
stian Divinity.

